A

COLLECTION

OF

NARRATIVE PIECES

FROM ANCIENT AND MODERN

HISTORY.

With a Short Introduction

TO

GEOGRAPHY.

For the Uſe of the lower Claſſes

OF

ENGLISH SCHOLARS

IN THE SCHOOL AT

PROSPECT HILL.

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B M

PREFACE.

THE want of a ſuitable reading book of low price for the uſe of boys learning the Engliſh Grammar, induced me to ſelect the few following Narratives from ancient and modern hiſtory, which differs from moſt hiſtorical collections, that have come within my notice, the ſtories being moſtly entire, and not ſhort imperfect pieces; the type likewiſe is very large, which I thought moſt ſuitable to young readers. I have generally left out the very excellent remarks of the writers from whence the ſtories are taken, chuſing rather to confine myſelf to the ſimple Narratives, and leave to ſuch as may uſe the collection, liberty of making ſuch obſervations to their pupils as ſhall occur from the ſubject matter. I have likewiſe omitted ſuch parts of the Narrative as might appear unſuitable to young capacities. From this, to many they may appear much mutilated. To others there may appear nothing new to recommend the ſelection; but ſuch I requeſt to conſider that they are deſigned for thoſe to whom almoſt every

thing

thing is new. The ſtyle is in general pure, being moſtly the very words of the quoted writers; I may perhaps in ſome places have altered a ſentence, tho' I believe no where the ſenſe of the author. The ſhort Introduction to Geography, I think will be of ſervice, in explaining the technical terms previous to children's entering upon the ſtudy of the more abſtruſe parts of that uſeful ſcience, and with the help of a few maps may give a little notion of the ſcience, to ſome that may not have an opportunity of getting deeper into that ſtudy than the ſurface. As many of my friends have encouraged this little publication by beſpeaking a conſiderable number of copies, I have ſome view, if they approve of it, to ſelect a number of papers from the Spectator, Guardian &c. for the uſe of boys farther advanced in the ſtudy of the Engliſh Language.

JOHN GOUGH jun.

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OF

NARRATIVE PIECES.

The Hiſtory of JOSEPH.

(From Geneſis and Rollin's Belles Letters)

JACOB had twelve ſons, of whom Joſeph and Benjamin were the youngeſt. Joſeph being the firſt born of Jacob's beſt beloved wife Rachel, and his mother being dead, the old man loved him better than he did the reſt of his children. This particular affection of their father, and the account Joſeph gave them of his dreams, portending his future greatneſs, raiſed againſt him the jealouſy and hatred of his brethren.

One day Jacob ſent him to the field where his brethren were feeding their

flocks, to carry them proviſions, and enquire after their welfare. When they ſaw him approach, they ſaid one to another, See the dreamer cometh, let us kill him, and then "we ſhall ſee what will become of his dreams." But upon the remonſtrance of the eldeſt brother Reuben, who wiſhed to ſave him, they ſtripped him of his coat, and threw him into a deep pit. Reuben had ſome time before, diſpleaſed his father, and now hoped by reſtoring his ſon ſafe to him, to be himſelf reſtored to favour. Not ſatisfied with repenting of his fault, he endeavoured in ſome meaſure to make reſtitution to his father, for the injury he had done him, by ſaving the life of his darling child. But in Reuben's abſence, the other cruel brethren drew Joſeph out of the pit, and ſold him to ſome merchants, who were paſſing by on their journey to Egypt.

They then took his coat, tore it, and dipped it in the blood of a kid, and in this ſtate preſented it to their father, ſaying, "This coat have we "found, ſee now whether it be thy "ſon's coat or not." The old man, know-

knowing it, cried out, "It is my ſon's "coat, ſome evil beaſt hath devoured "him, Joſeph is without doubt torn in "pieces." His affliction was very great; he refuſed to be comforted, and ſaid, "I will go into the grave to my "ſon mourning."

In the mean time Joſeph was ſold to Potiphar, one of the principal officers of Pharaoh, king of Egypt. And the Lord was with him; every thing he did proſpered; his maſter made him ruler over his houſe; and the Lord proſpered his maſter's houſe for Joſeph's ſake.

He had now lived a conſiderable time in Potiphar's houſe, when his miſtreſs caſting her eyes upon him in the abſence of her huſband, ſolicited him to commit ſin. "How can I be ſo "wicked," ſaid Joſeph, "to abuſe the "confidence placed in me by my maſ-"ter, or how can I do this great evil, "and ſin againſt my God?" But ſtill ſhe went on to ſolicit him, and one day finding him alone, ſhe caught hold of his garment, thinking to oblige him to conſent; but he left his garment with her; and fled. The woman, in great

indignation at his refuſal, ſet up a loud cry, raiſed the family, and told them that Joſeph had offered her violence; and that as ſoon as he heard her cry out; he had left his garment and fled. Her huſband credulouſly gave ear to her falſe accuſation and committed Joſeph to priſon But here likewiſe, the Lord was with him, and gave him grace in the eyes of the keeper of the priſon, who ſet him over the reſt of the priſoners.

While Joſeph was a priſoner in Egypt, the Lord took away two of the ſons of Judah, Joſeph's brother. This doubtleſs brought to his remembrance the anguiſh of heart which their father felt, when they preſented him the bloody coat, and perſuaded him that a wild beaſt had deſtroyed his ſon.

Soon after Joſeph's commitment to priſon, two of Pharaoh's officers, the chief butler, and the chief baker were thrown into the ſame place by the king's command. They both dreamed a dream in one night, which Joſeph interpreted to them, whereby he foretold that in three days, Pharaoh ſhould cauſe

cauſe the chief baker to be hanged but ſhould reſtore the chief butler to his place. "But think of me," ſaid Joſeph to the butler, "when it ſhall "be well with thee, and ſhew kind-"neſs I pray thee unto me, and make "mention of me unto Pharaoh, and "bring me out of this houſe. For "indeed I was ſtolen out of the land "of the Hebrews; and here alſo have "I done nothing that they ſhould put "me into this dungeon." Yet the chief butler remembred not Joſeph but forgat him.

Two full years had elapſed ſince the butler's reſtoration, when Pharaoh dreamed two dreams, which much troubled him, becauſe no man could interpret them to him. Then did the chief butler firſt think of poor neglected Joſeph, and ſpoke of him to Pharaoh, who cauſed him immediately to be brought out of priſon, and told him his dreams. Joſeph explained them to the king, ſignifying that there ſhould be ſeven years of very great plenty, and theſe ſucceeded by ſeven years of ſevere famine. He therefore

adviſed Pharaoh to look out a wiſe and diſcreet man, who ſhould lay up during the ſeven plenteous years, part of the corn in publick ſtorehouſes, to ſupply the country in the years of famine. This counſel pleaſed Pharaoh, and he committed the management of this affair to Joſeph, whom he made ruler of the land, and the ſecond perſon in the kingdom of Egypt.

The ſeven years of plenty fell out as Joſeph had foretold. And Joſeph gathered a great quantity of corn, and laid it in the king's ſtorehouſes. The famine came next, and ſpread itſelf into all countries; but in Egypt there was corn.

Jacob having heard that there was corn in Egypt, ordered his ſons to go thither to buy a little food for their families. Ten of them went down; but the old man kept Benjamin with him, leſt ſome accident ſhould happen by the way. When they came into Egypt, they preſented themſelves before Joſeph, who knew them immediately, but they knew him not. He ſpoke roughly to them and treated them

as

as ſpies, who were come to view the nakedneſs of the land. They anſwered, "My lord, we are no ſpies, we are "twelve brethren, ſons of one man; "the youngeſt is with our father, in the "land of Canaan, and one is dead." "Well then," replies Joſeph, "by this "ſhall ye be proved. Send one of "you to fetch your brother and the "reſt ſhall be kept in priſon." Struck with terror and remorſe, they ſaid one to another, in their own language, "This diſtreſs is juſtly come upon us, "for being guilty concerning our bro-"ther. We ſaw the anguiſh of his "ſoul, when he beſought us to have "pity on him. Therefore is this miſ-"fortune come upon us." Reuben ſaid, "Spake I not then unto you, do not "ſin againſt the child, and ye would "not hear; therefore now does God "require his blood of you." Joſeph who underſtood them, tho' they knew it not, could not refrain from weeping. He withdrew a little ſeaſon, and returning, bound Simeon before their eyes; and having privately commanded his ſervants to put every man's money

ney in his ſack of corn, ſuffered the other nine to depart.

At their return, they told their father what had befallen them, the impriſonment of Simeon, and the expreſs order they had received to bring Benjamin down into Egypt. The ſorrowful news filled him with grief. "Joſeph is not," ſaid the good old man, "Joſeph is not, "Simeon is not, and ye will take Ben- "jamin from me: All theſe things are "againſt me. My ſon ſhall not go "down with you to Egypt; for his "brother is dead, and he is left alone; "if miſchief befal him by the way in "which ye go, then ſhall ye bring "down my grey hairs with ſorrow to "the grave." He long refuſed to let him go, but ſeeing the neceſſity for it, and that otherwiſe they muſt all periſh by famine, he at length conſented.

Being come into Egypt they again preſented themſelves before Joſeph. As ſoon as he ſaw them and Benjamin with them, he ſaid to the ruler of his houſe, "Bring theſe men home, and "provide a dinner, for they ſhall eat "with me at noon." The ſteward executed

ecuted Joſeph's order, and brought them into the houſe. Surprized at this treatment, they imagined he had ſought for an occaſion againſt them, becauſe of the money, which they had found in their ſacks. They therefore began to juſtify themſelves to the ſteward, by ſaying they knew not how it came to paſs, but as a proof of their honeſty, they had brought back the money. The Steward encouraged them, bidding them not be afraid; that their God, and the God of their fathers had given them treaſure in their ſacks; but that he had their money. And Simeon was immediately brought out to them. They had water given them, and when they had waſhed their feet, they waited for the coming of Joſeph.

When Joſeph came home, they bowed themſelves before him and offered him the preſents, which they had brought to appeaſe him. Joſeph having graciouſly aſked them of their welfare, ſaid to them, "Your father, "the old man of whom you ſpake, "is he yet alive." To which they anſwered, "Thy ſervant our father is in "good

" good health he is yet alive." Joſeph caſting his eyes upon Benjamin, " And " is this," ſays he, " your youngeſt " brother, of whom ye ſpake, God be " gracious to thee, my ſon." And Joſeph made haſte to go out; for the ſight of his brother had ſo affected him, that he could no longer refrain from tears. He ſoon returned, and ſat down to dinner with his Brethren.

He then gave a ſecret order to his ſteward to put his ſilver cup into Benjamin's ſack. His ſteward obeyed, and the next day the eleven brethren departed. But they had ſcarce got out of the town, before Joſeph ſent his ſteward after them, to charge them with ſtealing the cup. They were much ſurprized to find themſelves accuſed of ſo baſe an action, which they had not ſo much as thought of. " We " brought back," ſaid they, " the " money we found in our ſacks, " how then ſhould we ſteal out of thy " lord's houſe, ſilver or gold? With " whomſoever of thy ſervants it is " found, let him die, and we alſo will " be my lord's bondmen." The ſteward

ard took them at their word; and ſearching their ſacks, beginning with the eldeſt, the cup was found in Benjamin's ſack.

In great affliction they returned to the city, and went to throw themſelves at Joſeph's feet. After ſome reproaches, he told them, that they were all free, except he in whoſe ſack the cup was found, and that he alone ſhould become a bondman. Judah then aſking leave to ſpeak, repreſented to Joſeph the great love which Jacob bore to Benjamin, and the charges which they had received on his account, "Ye know, ſaid my father, "that his brother went out from me, "and ſome evil beaſt devoured him, "and he is left alone. If ye take him "alſo from me, and miſchief befal "him, ye will bring down my grey hairs "with ſorrow to the grave. Let me," continued Judah, "become a ſervant "to my lord inſtead of the lad, and "let the lad go to his father; for if "he return not to his father, his "father will die; how then can I "return, and the lad be not with me, leſt

"leſt I ſee the miſchief that ſhall be-
"fal my father."

At theſe words Joſeph could no longer refrain himſelf. He commanded all preſent, except his brethren, to go out from him. Then with the tears falling from his eyes, he cried aloud, and ſaid, "I am Joſeph, does "my father yet live?" And they could not anſwer him, for they were troubled at his preſence. He then ſaid gently to them, "Come near to me, "I am Joſeph your brother, whom "ye ſold into Egypt. Now therefore "be not grieved, nor angry with your-"ſelves that you ſold me hither. Go "tell my father that God hath made "me lord over all Egypt. Let him "make haſte and come down, and he "ſhall dwell near me; and I will nou-"riſh him and all his family; for there "are to come five years more of famine. "You ſee it is I that am talking "with you; tell my father, all ye "have ſeen." He then fell upon Benjamin's neck and kiſſed him, and likewiſe kiſſed and encouraged all his brethren. Joſeph diſmiſſed his brethren

ren with proviſions for the journey, and waggons to bring down their father, their wives and their children. When they came to the land of Canaan, they ſaid to their father, "Joſeph, thy "ſon, is yet alive, and is lord over the "land of Egypt." And Jacob's heart fainted for he believed them not. But at laſt when they had told him all that had paſſed, and ſhewed him the waggons, the ſpirit of Jacob revived, and he ſaid "Joſeph is yet alive, I ſhall behold him "before I die." He ſoon after took his journey, with all his family, and went down into Egypt, where he lived ſeventeen years.

Before his death, he called his twelve ſons to his bedſide, where he addreſſed them each according as he ſaw their preſent ſtates, and foreſaw the future. To Joſeph his darling ſon, whoſe ſtory we ſhall conclude in his father's words, he ſaid, "Joſeph is a "fruitful bough, even a fruitful bough "by a well, whoſe branches run over "the wall. The archers have ſorely "grieved him, and ſhot at him, and "hated him; but his bow abode in

" ſtrength, and the arms of his hands
" were made ſtrong by the hands of
" the mighty God of Jacob; from
" thence is the Shepherd, the ſtone
" of Iſrael. Even by the God of thy
" father, who ſhall help thee, and by
" the Almighty, who ſhall bleſs thee,
" with bleſſings of heaven above,
" bleſſings of the deep that lieth under,
" bleſſings of the breaſts and of the
" womb. The bleſſings of thy father
" have prevailed above the bleſſings
" of thy progenitors, unto the utmoſt
" bound of the everlaſting hills; they
" ſhall be on the head of Joſeph, and
" on the crown of the head of him that
" was ſeparate from his brethren."

Geneſis, xlix. 22, 23, 24, 25, 26.

The

The Hiſtory of CYRUS.

(Cyropedia, Rollin's Ancient Hiſtory and Belles Letters.)

CYRUS was the ſon of Cambyſes, king of Perſia, and of Mandana daughter of Aſtyages emperor of the Medes. He was beautiful in his perſon, but far more eſtimable for the excellent endowments of his mind. He was courteous and humane, deſirous of learning, and ardent for glory. He never feared any danger, nor ſhunned any labour, where honour was to be acquired. He was brought up after the cuſtom of the Perſians, which was at that time admirable.

The publick good and general utility were the principle and end of all their laws. The education of youth was conſidered as the moſt eſſential article in government, and therefore under the immediate inſpection of the legiſlature. Children were ſent to ſchool, not ſo much to ſtudy the ſciences, as to imbibe the principles of juſtice.

They were brought up together, and in the ſame manner. They did every thing with regularity; the place and duration of their exerciſes were fixed, the time of their meals, and the quality of their meat and drink. Their food conſiſted of bread and herbs, and their drink of water; for their view was to habituate them from early youth to temperance and ſobriety. A life of continual employment, joined to ſuch frugal nouriſhment, gave them ſuch a ſtock of health, as enabled them to undergo the hardeſt toils, in a more advanced age. Of all crimes, ingratitude was puniſhed the moſt ſeverely.

They continued in the claſs of children 'till they were about ſeventeen years of age, and then entered that of youths. They were then laid under the greateſt reſtraints, that age ſtanding moſt in need of them. During this interval, they were every night upon guard, as well for the ſecurity of the city, as to inure them to fatigue. In the day time they went to receive orders from their governors, attended the king, when he went a hunting or

applied

applied themſelves to their exerciſes. In this claſs they continued ten years.

The third claſs was formed of men grown, and in this they continued five and twenty years. From hence were taken all the officers, either for civil or military employments. And hence they paſſed into the laſt claſs, from whence the wiſeſt and moſt experienced were choſen to form the publick council.

By theſe means every citizen might aſpire to the firſt offices of the ſtate, but none could arrive at them till they had paſſed thro' theſe different claſſes, and became capable of them by all theſe exerciſes.

Cyrus was brought up in this manner till he was twelve years old, and always excelled his equals, in facility of learning, in courage, and in dexterity in executing whatever he undertook. His mother Mandana then took him into Media, to viſit his grandfather Aſtyages, who had heard ſo much of the fame of this young prince, that he was very deſirous of ſeeing him. He found the manners of the

Median court very different from thoſe of his own country. Pomp, luxury and magnificence univerſally prevailed. He was not at all dazzled with it, and without criticizing or condemning it, he ſtood firm to the principles, which he had from his infancy imbibed. His wit and vivacity charmed his grandfather, while his noble and engaging deportment gained the affections of all.

Aſtyages one day prepared a ſumptuous entertainment, in which no expenſe was ſpared; no article of luxury omitted. Cyrus beheld all theſe preparations with indifference; and as Aſtyages ſeemed much ſurprized thereat, "The Perſians," ſays he, "take a "much ſhorter way to ſatisfy their "hunger; a little bread and creſſes "will do it at any time" Obſerving what a great favourite, Sacas the king's cupbearer was, for his wonderful addreſs in diſcharging his office. "If "that be enough," ſaid Cyrus to his grandfather, "to merit thy favour I "ſhall ſoon obtain it, for I'll anſwer "for it, I can ſerve thee better than "he." The young prince was immediately

diately equipped in the habit of a cupbearer. He preſented the cup with a dexterity and grace that charmed Aſtyages and Mandana. When this was done, he threw his arms around his grandfather's neck, and kiſſing him, cried out with great joy, "O Sacas, poor Sacas, thou art undone, "I ſhall have thy place," Aſtyages told him he had omitted one part of the ceremony of the place, by forgetting to taſte the wine before he preſented it. "'Twas not thro' forgetfulneſs," replied Cyrus, "but I ſuſpected the liquor "to be poiſon; for it is not long ſince I "took notice at an entertainment given to the lords of thy court, that after "they had drunk a little of that liquor, all their heads were turned. "They bawled, they ſung, and talked "like madmen. Thou thyſelf ſeemed to have forgotten thou waſt king, "and they that they were thy ſubjects. "At laſt when ye got up to dance, ye "could not ſtand without ſtaggering." "How," replied Aſtyages, "does not "the ſame thing happen to thy fa-

"ther?"

"ther?" 'Never," anſwered Cyrus. "How then?" "Why, when he has "drunk he is no longer thirſty, that's "all."

When Mandana was about to return into Perſia, Cyrus chearfully complied with the repeated inſtances of his grandfather to continue a while in Media, to perfect himſelf in the art of riding, which was not practiſed in Perſia, that country not being adapted to the breeding of horſes.

During his ſtay at his grandfather's court, he gained the eſteem and love of all around him. He was mild, affable, obliging and liberal. If the young lords had any favour to beg of the king, he ſolicited it for them. If there was any cauſe of complaint againſt them, he was their mediator with the king. He made their buſineſs his own, and managed ſo well, that he always obtained his deſire.

Cambyſes recalling Cyrus to compleat the time allotted for the finiſhing of his exerciſes in Perſia, he immediately ſet forward on his journey that his delay might neither give his father

nor

nor his country any cauſe to complain of him. It then appeared how tenderly he was beloved. At his departure he was accompanied by a numerous body of all ages and conditions. Aſtyages went with him a conſiderable way, and when they took their leave, the whole company broke out into tears.

Thus Cyrus returned into Perſia, where he continued one year more in the claſs of children. His companions expected to find a great alteration in his manners, after having ſpent ſo much time in ſo voluptuous a court as that of Media. But when they ſaw him contented with their ordinary table, and upon feſtival days, more ſober and reſerved than any of them, they beheld him with new admiration.

He paſſed from this claſs into the ſecond, that of young men; where he ſhewed that he had not his equal in addreſs, patience and obedience.

At the death of Aſtyages, his ſon Cyaxares,* uncle to Cyrus, ſucceeded

*This Cyaxares is in ſcripture called Darius the Mede; See Daniel throughout.

him in the empire of Media. He was ſcarce ſettled on the throne, before he found himſelf engaged in a terrible war. He received advice that the king of the Aſſyrians was raiſing a powerful army againſt him; that he had already drawn over ſeveral other princes to eſpouſe his quarrel, and among the reſt Crœſus king of Lydia. He immediately diſpatched an embaſſy to Cambyſes to demand his aſſiſtance, with orders to deſire that Cyrus might have the command of the army, which ſhould be ſent to his aid. They obtained their requeſt.

At that time the prince was in the claſs of men grown, after having ſpent ten years in that of youths. The joy was univerſal, when it was known that Cyrus was marching at the head of the army. He ſet forward without loſing any time, but not 'till after he had invoked the aſſiſtance of the Gods, for it was his great principle never to undertake any thing without firſt conſulting them. He was peculiarly ſtrict in every ceremony of that religion, in which he was educated; and in every

thing

thing appears to have acted uprightly, according to the light afforded him, which can be ſaid of few of thoſe who call themſelves Chriſtians.

One day as Cyrus was reviewing his army, a courier from his uncle arrived with advice that he was juſt going to give audience to the ambaſſadors of the king of India; and therefore he deſired he would preſently come to him; for which reaſon he ſent him a magnificent dreſs to wear in honour of his nation. Cyrus loſt no time, but ſet forward immediately to attend the king, without changing his dreſs, at which Cyaxares ſeeming ſomewhat diſpleaſed, Cyrus, aſked him, whether his immediate attendance was not more reſpectful, than if by ſtaying to clothe himſelf in purple and chains of gold, he ſhould have delayed his coming.

Cyrus's great care was to engage the affections of the troops, to gain the inclination of the officers, and acquire the love and eſteem of the ſoldiers. He treated them with all gentleneſs and good nature; was affable and obliging

obliging; and valued money, only for the ſake of diſtributing it. He thought a general ought to diſtinguiſh himſelf, by greatneſs of ſoul, generoſity and inclination to do good; and not by luxury in eating, or magnificence in equipage or dreſs; much leſs by haughtineſs and pride.

The king of Armenia, a vaſſal of the Medes, took the opportunity of the preſent confuſion to withdraw from his allegiance. Cyrus engaged to reduce him again to his duty. For this purpoſe he appointed an hunting party, ordering a numerous train to follow him. Being arrived near the palace, where the king of Armenia kept his court, he poſſeſſed himſelf of a ſteep eminence, commanded his men to advance forward, and ſent a ſummons to the king, commanding him to pay the uſual tribute. Diſconcerted by this ſurprize, the king fled with a few attendants to an hill, where he was ſurrounded, and taken priſoner. The princeſſes endeavouring to eſcape, fell into an ambuſcade, and were brought priſoners to the camp. During this

this interval, Tigranes, the king's eldeſt ſon arrived, juſt returned from a diſtant journey, and newly married. Cyrus interrogated the king of Armenia, in his ſon's preſence, concerning the articles of the treaty, which he had made with Aſtyages, and the infraction of them; in all which the king was forced to acknowledge himſelf the aggreſſor. He then aſked him in what manner he would treat any perſon, who ſhould act in the ſame injurious manner to himſelf. The king having made an anſwer, which pronounced his own condemnation, Tigranes, his ſon, was ſeized with ſuch affliction, that he rent his clothes, and the princeſſes, who alſo were preſent, ſet up the moſt lamentable cries. Cyrus having commanded ſilence, Tigranes repreſented that it would be for the intereſt of Cyrus to pardon the king, as gratitude would be a more effectual tie than fear. Cyrus then directing himſelf to the king, aſked him what he would give, if he ſhould be pardoned on the intreaty of his ſon. "My for-
"ces and my treaſures are no longer

"mine," replied the king; "you may "diſpoſe of them at your pleaſure." They then agreed upon the quota the king ſhould furniſh towards the Babyloniſh war. Cyrus continuing to aſk, what ſum he would give for the ranſom of his wife and children, the king acknowledged that he already owed him more than half he poſſeſſed. Tigranes declared, that had he a thouſand lives he would have given them to ranſom his young bride. Cyrus then invited them all to ſupper, and after embracing them, diſmiſſed his gueſts, who were equally ſtruck with admiration and gratitude. In their return, as every one was applauding the humanity, majeſty and beauty of Cyrus, Tigranes aſked his conſort what ſhe thought of him, The lady replying, that ſhe had not ſo much as looked upon him; "Whom then did you look "upon?" *The man* replied ſhe, *who declared he would give a thouſand lives to ranſom mine.* Next day the king of Armenia ſent gifts and refreſhments to Cyrus, and double the ſum agreed upon; but Cyrus would accept no more

more than the ſtipulated ſum; and three days after, Tigranes brought a conſiderable body of forces, which he reſolved to command in perſon.

The Aſſyrians were routed and their king ſlain. Crœſus and the other allies loſt all hope. So that they thought only of eſcaping by favour of the night. This Cyrus had foreſeen, and prepared for purſuit, which could not be done without horſe, and of theſe the Perſians had none. He went therefore to Cyaxares, and told him of his deſign. Cyaxares very much diſapproved it. Cyrus demanded leave to take with him, ſuch of the Median horſe, as were willing to follow him, and with great difficulty obtained the conſent of his uncle, who thought of nothing but of feaſting with his officers, and rejoicing for the victory they had gained.

Almoſt all the Medes followed Cyrus, who began his march in purſuit of the enemy. He loſt no time, but by marching all night came up with the Aſſyrians. Crœſus had ſent his wives before, and was following after

them with ſome horſe. The Aſſyrians in the utmoſt conſternation ſurrendered. The booty was immenſe, every thing of the greateſt value Cyrus ſent to his uncle, reſerving only the horſes to himſelf, of which there were but few in Perſia. When the Medes had returned from the purſuit, he made them partake of a repaſt, which he had prepared for them, bidding them ſend only ſome bread to the Perſians; their ſauce was hunger, and their drink the water from the river.

Cyaxares had paſſed the night that Cyrus ſpent in purſuit of the enemy, in joy and feaſting, and had got drunk with his principal officers. When he awoke the next day, he was ſtrangely ſurprized to ſee himſelf left almoſt alone. Full of rage and indignation, he immediately diſpatched a meſſenger to the army, with orders to reproach Cyrus, and make the Medes return immediately. Cyrus wrote back a reſpectful letter, but with a generous freedom, in which he juſtified his conduct, and reminded him of the

leave

leave he had granted to all the Medes, that were willing to follow him.

Among the priſoners of war, was a young princeſs of exquiſite beauty, reſerved for Cyrus. She was named Panthea, and was wife to Abradates, king of Suſiana. Upon the report of her beauty, Cyrus refuſed to ſee her, apprehending, as he ſaid, that ſuch an object might too much gain his attention and affections. Araſpes, a young Median lord, in whoſe cuſtody ſhe had been, did not ſuſpect his own weakneſs ſo much, but affirmed, that a man was always maſter of himſelf. Cyrus gave him prudent advice, and put the princeſs again into his hands. "Fear not," replies Araſpes, "I am ſe-"cure of myſelf, and will lay my life "that I do not tranſgreſs my duty." However his paſſion for the princeſs encreaſed by little and little, to ſuch a degree, that finding her invincibly averſe to his deſires, he was upon the point of offering her violence. The princeſs complained to Cyrus, who ſent for Araſpes. He came all trembling and diſordered. Cyrus took him

aſide, and inſtead of the violent reproaches expected, he ſpoke to him with great mildneſs, owning that he had been to blame for imprudently expoſing him to ſuch a temptation. Such unexpected goodneſs gave life to the dejected young lord. Confuſion, joy and gratitude drew tears from his eyes in abundance. "It's now," ſays he, "that I begin to know my-"ſelf, and ſenſibly to feel that I have "two ſouls, one inclining me to do "well, and the other urging me "to miſchief. The firſt is always "ſuperior, when thou art by to aſſiſt "me, and art talking with me, and "to the other I yield when alone by "myſelf."

Cyrus in the mean time prepared to advance into the enemy's country. None of the Medes would quit him, nor return to Cyaxares, whoſe anger they dreaded. The good treatment which Cyrus had given the priſoners of war ſpread his character of clemency thro' the country. Many people ſubmitted to him. When he drew nigh to Babylon, he ſent a challenge

to

to the king, to decide the quarrel by ſingle combat, but this was refuſed. However for the ſecurity of his allies, during his abſence, he entered into a truce with him, by which it was agreed on both ſides, that the huſbandman ſhould not be diſturbed in tilling the ground. Having thus taken a view of the country, and examined the ſituation of Babylon, he returned towards Media.

When he drew near the frontiers, he ſent deputies to Cyaxares, to give him notice of his arrival, and to receive his orders. Cyaxares was unwilling, that ſo great an army, much augmented by a freſh reinforcement from Perſia, ſhould enter his dominions, therefore ſet out himſelf to meet him. Cyrus advanced to meet his uncle with his army in good order. The ſight awakened the jealouſy of Cyaxares. He gave his nephew a cold reception, and turning aſide his face, declined his embrace, and even let fall ſome tears. Cyrus commanded all that ſtood by him to withdraw, and reaſoned with him on the occaſion.

He

He ſpoke with ſuch mildneſs and ſubmiſſion; gave him ſuch ſtrong proofs of his integrity, reſpect and inviolable attachment to his perſon and intereſt, that he removed all his ſuſpicions, and was perfectly reſtored to his favour. They mutually embraced, and ſhed tears on both ſides. The joy of the Medes and Perſians was inexpreſſible. Cyaxares and Cyrus immediately mounted their horſes, and then all the Medes, at a ſignal given by Cyrus, poſted themſelves behind Cyaxares. The Perſians followed Cyrus, and the other nations their reſpective princes. Cyaxares ſoon found that Cyrus had not inveigled his ſubjects from him; but that the Medes bore him the ſame affectionate regard, which they had done before.

A council was held in which it was reſolved to continue the war. Preparations were made with indefatigable induſtry, and Cyrus took all neceſſary precautions to ſupply his army with every thing it might want. As Abradates king of Suſiana was preparing to put on his armour, his wife Panthea, tho'

tho' paſſionately fond of him, exhorted him rather to die, than not ſignalize himſelf, in gratitude to Cyrus. "We are," ſays ſhe, "under the "greateſt obligations to him. When "I was his priſoner, and as ſuch de"ſigned for him, I was not treated "as a ſlave, nor reſtored to liberty "upon ſhameful conditions. He took "as much care of me as if I had been "the wife of his brother, and I pro"miſed him, that thou ſhouldſt be "grateful for the favour."

When the armies were come within view of each other, they prepared for battle. Cyrus beſought the Gods of his father to eſpouſe his cauſe; but his cauſe was eſpouſed by the God of Gods whom he knew not, * and to avenge the cauſe of this God was he the choſen inſtrument. After an obſtinate engagement, Cyrus was victor. Crœſus king of Lydia, fled to Sardis, ‖ his Capital, whither Cyrus purſued

* See Iſaiah Chap. XLV.

‖ Herodotus relates, that Crœſus had a ſon who was dumb. The father ſpared no expenſe

ſued him, and ſoon made himſelf maſter of the city, without any reſiſtance.

From thence he marched directly to Babylon. Every perſon judging it impoſſible to take this great city by force, he reſolved to carry it by famine. The people of the city could not help ridiculing his deſign to beſiege them, as the town was furniſhed with more than twenty years proviſions. In the mean time Cyrus had notice that a great feſtival was to be ſolemnized, which was the impious feaſt of Belſhazzar, mentioned by Daniel. Upon the night of the feſtival, he cauſed the mouths of ſeveral trenches, which

penſe to cure this defect; but all the ſkill of the phyſicians was ineffectual, and his ſon arrived to years of maturity, without being able to articulate a word. But at this time, when Cyrus had taken Sardis, and a ſoldier, unacquainted with the perſon of Crœſus, was ruſhing upon him ſword in hand, the dutiful prince, anxious to ſave the life of his father, and forgetting his natural infirmity made ſuch, a violent effort to ſpeak, that he ſuddenly burſt the ſtring of his tongue, and cried out, *Soldier, ſpare the life of Crœſus!*

which were made ſometime before, to be opened, when the water of the river ruſhing impetuouſly into this new channel, and leaving its former bed, opened Cyrus a free paſſage into the city. His troops entered without reſiſtance; the Babylonians being engaged in revelling and drunkenneſs. That night was Belſhazzar, the king, ſlain, as predicted by the hand-writing on the wall, which Daniel the prophet interpreted.

Cyrus having ſo eaſily taken the greateſt city in the world, firſt returned thanks to the Gods for their protection. Then aſſembling his principal officers, he publicly commended their courage and fidelity. He diſtributed rewards to the whole army, and then remonſtrated to them, that the only way to preſerve what they had acquired, was to perſevere in their ancient virtue; that the fruits of a victory did not conſiſt in abandoning themſelves to eaſe and idleneſs; that after they had conquered the enemy by force of arms, it would be ſhameful to let themſelves be conquered

quered by the allurements of pleaſure; that, laſtly, if they would retain their ancient glory, they muſt maintain the ſame diſcipline amongſt the Perſians in Babylon, as they obſerved at home, and to this end employ their chief care in the good education of their children. "By theſe means," ſays he, "we ſhall grow daily more virtu-"ous ourſelves, by ſtriving to ſet them "good examples; and they cannot "eaſily be corrupted, whilſt they nei-"ther ſee nor hear any thing from us, "which has not a tendency to virtue, "and are continually employed in the "practice of honeſt and commendable "exerciſes."

Cyrus was careful to reward and honour all perſons according to their merit. He ſet a far greater value upon clemency than courage, as the laſt was often the cauſe of the ruin and deſolation of a people, but the other was always beneficial and ſalutary. Liberality ſeemed to him a virtue truly royal, but he did not think it comparable to goodneſs, affability and humanity; as, to be fond of giving others, when

when we are infinitely richer than they, has nothing ſo extraordinary in it, as to deſcend, in a manner, from the throne, to make himſelf equal with his ſubjects. But the greateſt preference he gave, was to the worſhip of the Gods, and a reverence for religion, being fully perſuaded that whoever was truly religious, and feared God, would faithfully perform their duty in every reſpect.

Cyrus having ſettled the government of Babylon, reſolved upon a journey into Perſia He paſſed thro' Media to viſit Cyaxares, to whom he made conſiderable preſents, and informed him that he would find a magnificent palace prepared for him at Babylon, whenever he pleaſed to go thither, and that he ought to look upon that city as his own. Cyaxares, who had no male iſſue, offered him his daughter in marriage with Media for her portion. Cyrus was very ſenſible that the propoſal was to his advantage, but he could not accept it, till he had obtained the conſent of his father and mother; leaving to after ages a rare

example of the reſpectful ſubmiſſion that children ought to ſhew their parents on ſuch an occaſion, of what age ſoever they be (Cyrus being now far advanced in years) or to whatever degree of power they may have arrived. At his return from Perſia, he eſpouſed the princeſs, and took her with him to Babylon, where he had fixed the ſeat of his empire.

During this abſence of Cyrus is accounted the time of Daniel's being put into the den of lions by Darius, who is the ſame with Cyaxares.

Two years after the taking of Babylon Cyaxares died, and much about the ſame time Cambyſes and Mandana, whereby Cyrus became ſole monarch of the vaſt empire of the Medes and Perſians, to which he had added vaſt conqueſts.

The ſeventy years of the Jewiſh captivity were now accompliſhed, when Cyrus by the perſuaſion of Daniel, and to fulfil the words delivered by the Prophets many years before his birth, publiſhed the following edict.

"In

" In the firſt year of Cyrus, king of " the Perſians, that the word of the " Lord might be accompliſhed, that " he had promiſed by the mouth of " Jeremy; the Lord raiſed up the " ſpirit of Cyrus, king of the Perſians, " and he made proclamation thro' all " his kingdom, and alſo by writing, " ſaying, Thus ſaith Cyrus king of " the Perſians, the Lord of Iſrael, the " moſt high Lord, hath made me king " of the whole world, and commanded " me to build him an houſe at Jeruſa- " lem in Jewry. If therefore there be " any of you that are of his people, " let the Lord, even his Lord be with " him, and let him go up to Jeruſa- " lem, that is in Judea, and build the " houſe of the Lord of Iſrael; for he " is the Lord that dwelleth at Jeruſa- " lem. Whoſoever then dwell in " the places about, let them help him " (thoſe, I ſay, who are his neigh- " bours) with gold and with ſilver, " with gifts, with horſes and with " cattle and other things which have " been ſet forth by vow, for the tem- " ple of the Lord at Jeruſalem."

Cyrus

Cyrus at the ſame time reſtored to the Jews all the veſſels of the temple, which Nebuchadnezzar had brought from Jeruſalem. The Jews ſhortly after departed to their own country.

About ſeven years after this, Cyrus perceiving his end to draw nigh, ſent for his ſons and his principal officers, and after having thanked God for all his favours towards him, and given direction about the ſucceſſion, he ſaid, "I "conjure you, my dear children, to "reſpect and love one another, if you "would retain any deſire to pleaſe me "for the future. For I do not think you "will eſteem me to be no longer any "thing, becauſe you will not ſee me, "after my death. You never ſaw my "ſoul to this inſtant, you muſt have "known however by it's actions that "it really exiſted. I could never ima-"gine that the ſoul only lived whilſt "in a mortal body, and died when ſe-"parated from it. Fear God, and let "that fear prevent you from doing "any thing contrary to religion and "juſtice. As for my body, in-"cloſe it neither in gold nor ſilver, but

"but reſtore it immediately to the "earth, from whence it came. Adieu "dear children, may your lives be "happy. Carry my laſt remembrance "to your mother. And you my faith-"ful friends, receive my laſt adieu, "and may you live in peace." So ſay-ing, he covered his face, and died, la-mented by all his people.

The foregoing account of the life of Cyrus is taken principally from Rollin, who follows the Cyropedia of Xeno-phon, whoſe life of Cyrus is accounted the moſt authentick. Herodotus and Juſtin from him, give a very different account of the birth and death of this great prince, tho' they agree with Xe-nophon in other particulars of his life. Their account is as follows.

Aſtyages, king of the Medes, upon a frightful dream which he had, married his daughter to a Perſian of obſcure birth and condition, named Cambyſes. A ſon being born of this marriage, the king ordered Harpagus, one of his principal officers, to put him to death. Harpagus gave him to one of the king's ſhepherds to be expoſed in a foreſt;

but the child being miraculouſly preſerved, and privately brought up by the ſhepherds, was at laſt diſcovered by his grandfather, who was ſatisfied with ſending him to a remote part of Perſia, and diſcharged his whole indignation upon the wretched Harpagus, whoſe ſon he cauſed to be killed, and dreſſed, and ſerved up to his father at an entertainment. The young Cyrus, ſeveral years afterwards, informed by Harpagus of his birth and ſtation, and encouraged by his advice, raiſed an army, marched againſt Aſtyages, defeated him in battle, and thereby transferred the empire of the Medes to the Perſians.

They give the following account of Cyrus's death. This prince having conquered Aſia, made war upon the Scythians, who were governed by a queen named Tomyris. In the firſt battle, he counterfeited a flight, leaving in his camp a large quantity of wine and proviſions. The Scythians did not fail to fall greedily upon them, Cyrus returned againſt them and finding them all drunk and aſleep; he defeated

feated them without difficulty, took abundance of them priſoners, and amongſt the reſt the ſon of the queen, who commanded the army in perſon. This young prince, whom Cyrus refuſed to ſend back to his mother, recovering from his drunkenneſs, and not bearing to ſuffer captivity, killed himſelf. Tomyris animated with a thirſt of revenge, again gave battle to the Perſians; and having in her turn, drawn them into an ambuſcade by a pretended flight, cut off above two hundred thouſand of them, with Cyrus their king. And then cutting off Cyrus's head, ſhe threw it into a veſſel full of blood, with this inſulting ſpeech, "cruel as thou art, "ſatiate thyſelf with blood, after "which, in thy life time, thou ſo in-"ſatiably thirſted."

See Rollin's Ancient Hiſtory ſecond volume, or the third volume of his Belles Lettres, for his reaſons at large for rejecting as fabulous, theſe two ſtories.

The

The Story of ESTHER.

(From the book of Eſther.)

AHASUERUS (who is generally ſuppoſed to be the ſame with Darius Hyſtaſpes) one of the ſucceſſors of Cyrus in the empire of the Medes and Perſians, being diſpleaſed with his queen, reſolved to be divorced from her, and to chuſe another.

At that time there dwelt at Shuſhan, the ſeat of king Ahaſuerus, a Jew named Mordecai, one of thoſe, or a deſcendant of thoſe who had been brought into captivity by Nebuchadnezzar, king of Babylon. With this man lived a niece called Eſther, whom he cauſed to be preſented to the king. Ahaſuerus was ſo pleaſed with Eſther's appearance and deportment that he choſe her for his wife; thus from the adopted daughter of a poor captive, ſhe became queen of the greateſt empire in the whole world. Mordecai charged her not to tell her kindred, or that ſhe was of the

the captive Jews; and ſhe obeyed her uncle, as when ſhe lived in his houſe.

Mordecai every day took his humble ſeat at the king's gate, where he one day overheard a conſpiracy between two of the chamberlains to take away the king's life. He immediately informed Eſther hereof, who told it to the king, whereby the miſchief was prevented. The conſpirators were hanged; and an account of the diſcovery recorded in the Chronicles of the empire.

Haman, the king's prime miniſter, was a man of a proud and haughty ſpirit, and a great enemy of the Jews. To this man every perſon paid obeiſance, except poor Mordecai, who as he ſat at the king's gate, refuſed to riſe and pay homage to him, or bow down before him; which neglect vexed Haman ſorely.

Not willing to puniſh Mordecai alone, Haman ſought to wreak his vengeance on the whole people of the Jews. By falſe repreſentations he obtained liberty of the king whoſe power was abſolute, to ſend letters,

ſealed

ſealed with the king's ring, throughout the whole kingdom to have the Jews everywhere in one day deſtroyed.

Now when Mordecai heard of this, he rent his clothes and put on ſackcloth, and the ſtate of poor Mordecai was told to the queen, who ſent to enquire the cauſe of his grief. He informed her of what Haman had done, and charged her to make uſe of her influence with the king to ſave her people and her kindred. Eſther ſent him word that there was a law, that every perſon, whether man or woman who ſhould come into the king's preſence, in the inner court, without being called, ſhould be immediately put to death, except thoſe to whom the king ſhould be pleaſed to hold out the golden ſceptre that they might live. Therefore ſhe was fearful of appearing before the king, as ſhe had not been called before him for thirty days.

This excuſe did not ſatisfy Mordecai. He ſhewed Eſther, that ſhe ought to venture her life to ſave her kindred and her nation "Think not with

"thyſelf,"

" thyſelf," ſaid he, " that thou ſhalt " eſcape in the king's houſe more than " all the Jews; for if thou altogether " holdeſt thy peace at this time, then " ſhall there ariſe deliverance to the " Jews from another place, but thou " ſhalt be deſtroyed; and who know- " eth whether thou art come to the " kingdom for ſuch a time as this."

Eſther replied, " go gather together " all the Jews that are preſent in Shu- " ſhan, and faſt ye for me, and I alſo " and my maidens will faſt likewiſe; " and *I will* go in to the king, tho' " contrary to the law, and if I periſh, " I periſh."

Eſther having taken the reſolution to venture her life in the performance of her duty, put on her royal apparel; and ſtood before the king, in whoſe ſight ſhe found favour; and he ſtretched forth the golden ſceptre to invite her to come forward.

At her approach he aſked her, " What wilt thou queen Eſther? and " what is thy requeſt? and it ſhall be " given thee, to the half of the king- " dom." The queen replied, that ſhe came

came to invite him and Haman, his miniſter, to an entertainment, which ſhe had provided for them.

Haman was overjoyed at the honour which he thought was done him by the queen; but as he went out of the palace, he ſaw Mordecai, as uſual, at the king's gate, who aroſe not to do him honour. This filled Haman with yet more indignation. On his return home, he called his wife and friends, and told them of his glory and of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above all the princes of the empire, "yea," continued he, "Eſther, the queen, did let no "man come in with the king unto the "banquet that ſhe had prepared, but "myſelf, and tomorrow am I invited to "her alſo with the king. Yet all this "availeth me nothing, ſo long as I ſee "Mordecai the Jew, ſitting at the "king's gate."

Finding his pride ſo hurt by the perſevering integrity of Mordecai, who would not bow down before him, they

they adviſed Haman to apply to the King to have Mordecai hanged on a gallows fifty cubits high, not doubting but the King would readily permit his favourite to take away the life of one poor man. So Haman before he went to the banquet, had the gallows accordingly erected.

On that very night the king could not ſleep, therefore he ordered the chronicles of the kingdom to be read before him for his amuſement. He there found recorded an account of the conſpiracy diſcovered by Mordecai, which cauſed him to enquire what reward had Mordecai received, to which the ſervants anſwered that nothing had been done for him.

Haman was juſt come to court to requeſt that Mordecai might be hanged on the morrow. The king not knowing his buſineſs, ordered him to be brought in, and inquired of him, "What ſhall be done unto him, whom "the king delighteth to honour." Haman, thinking this honour intended for himſelf, replied, "Let the royal appa-"rel be brought, which the king uſeth

"to wear, and the horſe that the "king rideth upon, and the crown roy- "al which is ſet upon his head, and let "this apparel and horſe be delivered to "the hand of one of the king's moſt no- "ble princes, that they may array the "man withal, whom the king delight- "eth to honour, and bring him on "horſeback, thro' the ſtreets of the ci- "ty, and proclaim before him, Thus "ſhall it be done unto the man, whom "the king delighteth to honour."

Accordingly Haman was ordered to do ſo himſelf to Mordecai the poor Jew, which having performed, Haman returned to his own houſe, mourning and with his head covered.

Mordecai after the honour done him, returned to his humble ſeat at the king's gate.

At the queen's banquet, the king again deſired Eſther to make any requeſt and it ſhould be granted her, To which ſhe replied, "If I have found "favour in thy ſight, O king, Let my "life be given me at my petition and "my people at my requeſt; for we are "ſold, I and my people to be ſlain and

to

"to periſh." Then the king ſaid, where is he that durſt preſume to do ſo? Eſther anſwered, "The adverſary and "enemy is this wicked Haman." And one of the byſtanders ſaid, "Behold al-"ſo the gallows, which Haman has "prepared, whereon to hang Morde-"cai who ſaved the king's life, is in the "houſe of Haman." So the king ordered Haman to be hanged on the gallows prepared for poor Mordecai.

When Haman was hanged, Mordecai was advanced to his place. The firſt uſe he made of his power was to obtain letters from the king to the Jews throughout the kingdom, warning them of the miſchief intended againſt them by Haman, and authorizing them to ſtand on their defence, whereby the danger was averted.

"And Mordecai, the Jew, became "next unto Ahaſuerus the king, and "great among the Jews; and accept-"ed of the multitude of his brethren, "ſeeking the wealth of all his people, "and ſpeaking peace to all his ſeed."

Account

Account of NUMA POMPILIUS.

(Rollin and Goldſmith.)

AFTER the death of Romulus, founder of the famous city of Rome, the Romans were without a king for an entire year, the ſenators, ruling each in turn for five days. The people growing uneaſy at this kind of government, reſolved, with the concurrence of the ſenate, to chuſe a new king.

There lived at that time at Cures, a neighbouring town, a man of great reputation for probity and juſtice, called Numa Pompilius, whoſe natural inclination to virtue was improved by a good education. He was betimes inured to hardſhip and toil, and extremely averſe to ambition and violence, deeming true greatneſs to conſiſt in ruling the paſſions and keeping them in ſubjection to reaſon. To him luxury and ambition were unknown. He had a great veneration for the deity, whoſe nature and perfections were his moſt agreeable ſtudy. Theſe excellent qualities

qualities had gained him ſuch reputation that Tatius, who reigned at Rome with Romulus gave him Tatia, his only daughter in marriage. Not elevated in his views by this marriage, he continued in the country of the Sabines, to attend a father in his old age. His wife Tatia, conforming to his inclinations and ſentiments, preferred an obſcure and peaceable life with her huſband, before all the honours which the king her father, could beſtow on her at Rome. She died thirteen years after her marriage, and Numa leaving the city, retired to his country ſeat, where in ſweet repoſe and agreeable ſolitude, he followed without reſerve his natural inclination, which carried him to the ſtudy of morality and the contemplation of the Deity.

This man was choſen by the Romans for their king, to the univerſal ſatisfaction of the people. Ambaſſadors were ſent to inform him of his election. They imagined there would be no need of long ſpeeches, but that a bare propoſal would be ſufficient to obtain Numa's conſent. Therefore

they only told him in few words the occaſion of their coming, and of the Roman people's having choſen him their king. Then was his virtue known to be ſubſtantial, and his merit to ſurpaſs even his fame. He anſwered the ambaſſadors to this effect, That, "he thought himſelf extremely "honoured by the offer made him "from the Roman people, but could "not conceive how it was poſſible "that he ſhould be pitched upon to "fill ſuch an important ſtation. If "he had any valuable qualities, they "were ſuch as were more proper to "exclude him from, than recommend "him to, a throne; love of repoſe, a "ſtudious and quiet life, a ſtrong incli-"nation to peace, and a violent aver-"ſion to war. His whole life had "been ſpent with men, who aſſem-"bled on feſtival days to worſhip the "Gods, and employed the reſt of their "time in ploughing their lands, and "feeding their flocks. Every altera-"tion in a man's life was dangerous, "and it was folly for one who was "above want, and had no reaſon to

complain

"complain of his preſent circumſtan-
"ces to relinquiſh an eaſy and peace-
"able ſtate, for one full of vexation
"and trouble. In a word, Rome
"breathing nothing but battles and
"victories, and purſuing only gran-
"deur and dominion, it would be
"raſhneſs in him to expect to inſpire
"her with ſentiments of peace and
"moderation, and to alter the conduct
"of a people, who ſeemed to want
"rather a general than a king."

This ſpeech extremely ſurprized the ambaſſadors, but at the ſame time filled them with a freſh eſteem for a man who looked down upon a crown, with indifference and contempt. They repeated their endeavours, and preſſed him more earneſtly to yield to the deſires of the Roman people. His father, who was preſent, ſaid, "If thy mo-
"deration renders thee inſenſible to
"riches, and makes thee account the
"glory of dominion nothing in com-
"pariſon to that of virtue, remember
"that to rule well, is doing God the
"moſt acceptable ſervice. By him
"thou art called to a throne, that thy
"love

" love of juſtice and equity may not " remain uſeleſs. Reject not therefore " a kingdom, which to a wiſe man is " the ampleſt field to perform great " and noble actions. There the Gods " may be ſerved with magnificence, " and men inſpired with ſentiments " of religion by ſoft and perſuaſive in- " ſinuations; for ſubjects are always " influenced by royal example." Theſe and other arguments ſo wrought upon Numa, that at length he yielded, and was with great joy received as king by the Roman people. He reigned with great juſtice and equity for forty years, as may be ſeen at large in the Roman Hiſtory.

Account of the Death of SERVIUS TULLIUS, Sixth king of Rome.

SERVIUS had two daughters, the eldeſt of whom, called Tullia, was of an imperious diſpoſition, proud, cruel and ambitious; the other of a temper mild and gentle. There were brought up with the king two

two young princes, Lucius and Aruns, grandſons of Tarquinius Priſcus. Lucius, was daring, haughty and cruel; the other humane and tractable. If poſſible to cure theſe evil diſpoſitions in his daughter and nephew, Servius married Tullia to Aruns, and her that was mild and gentle, to the prince of a contrary diſpoſition. But in theſe views the king was diſappointed. Young Tullia perceiving neither ambition nor daringneſs in her huſband, bore with uneaſineſs his peaceable temper, which ſhe called indolence and cowardice. Inclined entirely to the other Tarquin, ſhe ceaſed not to praiſe him as a man of ſpirit, and deſpiſed her ſiſter for ſo ill ſeconding ſuch an huſband. Similarity of temper and inclinations quickly united Lucius and Tullia. In private converſation Tullia uſed the moſt contumelious language to inſpire Lucius with a contempt for her huſband and ſiſter. It was not hard to infuſe her ſentiments into the prince, and bend him to her deſigns. They ſoon agreed, one to murder his wife, and

the

the other her huſband; and after this double murder, they joined together their fortunes and furious tempers in marriage, which Servius, tho' dreading the fatal conſequences, dared not oppoſe.

This wicked woman did not ſtop here. Her father ſtill ſtood between her and the object of her ambition. Tarquin, ſtimulated by the inceſſant perſuaſions of his wife, reſolved to ſeize his father-in-law's throne. For this purpoſe he laboured to gain the ſenators and people by the moſt liberal promiſes, whilſt he loaded the king with the blackeſt aſperſions.

When he thought he had wrought upon a conſiderable party to favour his deſigns; ſurrounded with a guard, he abruptly entered the ſenate houſe, and in his own name ordered the ſenators to aſſemble. There haranguing the ſenate, he was interrupted by the old king, who upon hearing of what was going forward, had come to the ſenate houſe. Seeing Tarquin on the throne, with a loud voice he cried out, "What "Tarquin, dareſt thou in my life time,

"aſſemble

" aſſemble the ſenate, and ſit on my " throne." Tarquin took the feeble old man up in his arms, carried him to the door, and threw him headlong down the ſtone ſteps into the ſtreet. Bruiſed by the fall, the good old king, endeavoured, with the aſſiſtance of a few faithful followers, to get to his own houſe; but had not gone many ſteps, 'till he was purſued by a party, ſent by Tarquin for that purpoſe, who immediately murdered him, and left his body on the ſpot, where the horrid deed was perpetrated.

Tullia, upon hearing what had happened, was reſolved to be among the firſt to ſalute her huſband as king. She ordered her chariot to drive to the ſenate houſe, where her ſavage joy diſguſted every beholder. Upon her return, when her charioteer approached the place, where the body of her murdered father lay; amazed at the ſhocking ſpectacle, and not willing to trample upon it with his horſes' feet, he offered to turn another way, which ſo enraged Tullia, that ſhe threw the footſtool at his head, ordering him immediately to drive over the body, without deviation. Account

Account of QUINTIUS CINCINNATUS.

(Rollin, Goldſmith and Lyttleton.)

QUINTIUS Cincinnatus was a Roman patrician (or nobleman). His ſon being accuſed of ſome miſdemeanours, and not appearing before the Roman people, according to ſummons, his ſecurities were obliged to pay a very conſiderable ſum, and he himſelf was ſentenced to baniſhment. Quintius, the father, looked upon himſelf bound in honour to make good the ſecurity, for which purpoſe he ſold the greateſt part of his eſtate, and retired to a poor cottage, which with a little field was all that remained of his ſhattered fortune. Here he ſupported himſelf by the labour of his hands, and led a life of peace and obſcurity.

Some time after, on account of a violent commotion of the Roman commons, excited by the tyranny of the patricians, the ſenate thought it neceſſary

ceſſary to elect to the office of conſul, or chief magiſtrate, ſome perſon of conſummate wiſdom, of ability to extricate them from the preſent impending danger, and Cincinnatus was unanimouſly choſen.

As ſoon as Cincinnatus was elected, the ſenate diſpatched deputies to invite him to take poſſeſſion of his office. He was found at work in his little field, holding the plough himſelf, in the mean attire of a labouring huſbandman. He appeared in no wiſe elevated at the addreſſes of the deputies, and the pompous habits they brought him; but teſtified his concern that his country ſhould want his aſſiſtance. And as they led him away, turning to his wife, he ſaid, "I "fear my Atilia, that for this year our "little field muſt remain unſown."

Having by his wiſdom and moderation appeaſed the tumult at Rome, he turned his attention to the other duties of his office. He rendered juſtice to all who applied for it, and terminated moſt diſputes in an amicable manner. He continued the whole day at his Tribunal, was always eaſy of acceſs, and be-

haved to all ranks with abundance of goodneſs and moderation. So peaceful a government could not fail of applauſe, and the people expreſſed their entire ſatisfaction in it. But what moſt charmed them was, that Quintius, upon the expiration of the term of his conſulſhip, abſolutely refuſed to be rechoſen.

With the higheſt praiſes and bleſſings and now become the object of univerſal eſteem, admiration and love, he diveſted himſelf of the purple, and made haſte to return to his oxen, his plough and his little cottage, where he lived as before, by the labour of his hands.

He did not long enjoy his rural obſcurity, when a freſh exigence of the ſtate required his aſſiſtance. The Equi and Volſci, with whom they were at war, had ſo ſurrounded the Roman army, that there ſeemed no way left to eſcape. In this exigence, the ſenate reſolved to appoint a dictator, which was ſeldom done, but upon the greateſt emergency. The power of the dictator was ſupreme and abſolute. Cincinnatus was the only perſon, upon whom Rome could

could place her whole dependance. He was accordingly appointed to this high office. The meſſengers found him as before, labouring in his little field with chearful induſtry. He was at firſt aſtoniſhed by the enſigns of unbounded power, with which the deputies came to inveſt him; but ſtill more at the approach of the principal ſenators, who came out to meet him. A dignity ſo unlooked for, however, had no effect upon the ſimplicity or the integrity of his manners; and being now poſſeſſed of abſolute power, and called upon to nominate his maſter of the horſe (the ſecond dignity in the ſtate) he appointed a poor man, who, like himſelf, deſpiſed riches when they led to diſhonour. Thus the ſaving a great nation was devolved on a poor huſbandman taken from the plough, and an obſcure centinel from the dregs of the army.

After effectually relieving his beſieged countrymen, and coming home loaden with riches, none of which he would apply to his own uſe, Quintius Cincinnatus reſigned his dignity, which he held but ſixteen days, and once more

retired to his little farm and cottage, more glorious and contented with his poverty, than the richeſt in the midſt of their treaſures.

CURIUS DENTATUS.

(Rollin)

AFTER Curius had been conſul of Rome, and had obtained a a triumph over the Samnites, he retired to a little farm of ſeven acres, his whole eſtate. The Samnites deputed ſeveral of the moſt eminent perſons of their nation to wait upon him, and offered him conſiderable preſents, to aſſiſt them with his credit in the ſenate, in order to their obtaining favourable conditions of peace. They found him ſitting on a ſtool by the fireſide in his little cabbin, and eating his dinner out of a wooden diſh. After having told him their buſineſs, they offered him the gold and ſilver, which their ſtate had ſent by them. He refuſed their preſents, tho' in obliging terms. The Romans at that time were not aſhamed of poverty

ty. In private life, they carried their ſimplicity and modeſty very far, yet in publick they ſuſtained the honour of their offices with proper dignity. This great man, Dentatus, the terror of the enemies of his country, and the admiration of the age he lived in, was not afraid to ſay in full aſſembly, that a man who was not contented with ſeven acres of land, was a pernicious citizen.

Account of FABRICIUS.

(Rollin).

PYRRHUS, king of Epire, having taken many of the Romans priſoners in a battle, the ſenate ſent a deputation of three of their principal citizens, to treat with him about their ranſom; of theſe, Fabricius, who had been conſul, was one. Pyrrhus, after he had ſpoken to them in public, concerning this buſineſs, drew Fabricius aſide, and privately addreſſed him as follows, "From "the accounts which I have had of thy "great qualities, Fabricius, I exceedingly deſire that thou ſhouldſt be one of my

" friends, I am told, thou art a great cap-
" tain; that juſtice and temperance form
" thy character, and that thou art a man,
" accompliſhed in every virtue. But
" I know alſo that thou haſt no eſtate;
" and that in this point only, fortune
" has dealt hardly with thee, in reducing
" thee, as to the conveniencies of life,
" to the condition of the pooreſt citi-
" zens. To ſupply thy wants on that
" ſide, I am ready to give thee as
" much gold and ſilver, as will ſet thee
" above the moſt opulent perſons in
" Rome. Do not think, I imagine,
" that by this I do thee any favour. It
" is I ſhall receive one by thy accept-
" ance of my offer. For, *I am perſuad-*
" *ed, that no expenſe does a prince more*
" *honour, than to make the fortunes of*
" *great men, reduced by poverty to a con-*
" *dition unworthy of their merit and vir-*
" *tue, and that ſuch is the nobleſt uſe a*
" *king can make of riches.* For the reſt,
" I am far from expecting thee to do me
" any unjuſt or diſhonourable ſervice by
" way of acknowledgement. What I
" aſk of thee can only do thee honour,
" and augment thy power in thy coun-
" try." He then opened his views to

Fabricius

Fabricius, which were, to obtain a favourable peace. Fabricius replied, "As "thou haſt already ſo favourable an idea "of me, as well in reſpect to my perſonal conduct, as the adminiſtration of "public affairs, it is needleſs for me to "ſpeak to thee of them. Thou ſeemeſt "alſo ſufficiently acquainted with my "poverty, to ſpare me the trouble of "telling thee, that I have neither money "to improve, nor ſlaves that bring me "any revenue; that my whole eſtate "conſiſts in an houſe of mean appearance, and a ſmall field that ſupplies "me with ſubſiſtence. If thou believeſt, however, that poverty renders my "condition inferior to that of any "other Roman, and that while I diſcharge the duties of an honeſt man, I "am the leſs conſidered, becauſe not of "the number of the rich; permit me "to tell thee that the idea thou haſt of "me is not juſt, and deceives thee; "whether thou haſt taken that opinion from others or judgeſt ſo of thyſelf. If I do not poſſeſs great fortunes, I never did and ſtill do not "believe, that my indigence has ever "done me any prejudice, either in "public offices, or my private life.

"Has my country on account of my "poverty, ever debarred me of thoſe "glorious employments, that are the "object of the emulation of all great "minds? The greateſt dignities are "conferred upon me. I am placed at "the head of the moſt illuſtrious ambaſ-"ſadors. The moſt ſacred functions of "divine worſhip are confided to me. "When the moſt important affairs are "to be deliberated upon, I hold my "rank, and give my opinion in the "council. I take my place with the "richeſt and moſt powerful, and if I "have any thing to complain of, it is "of being too much praiſed and ho-"noured. To diſcharge all theſe em-"ployments, I expend nothing of my "own, no more than all the reſt of the "Romans. Rome does not ruin her "citizens, by raiſing them to the ma-"giſtracy. She beſtows upon thoſe in "office all the helps they want, and "ſupplies them with liberality and "magnificence. For it is not with our "city, as with many others, where the "public is very poor, whilſt private "perſons poſſeſs immenſe riches. We

are

" are all rich, when the commonwealth
" is ſo, becauſe ſhe is ſo for us. In
" equally admitting the rich and poor
" to public employments, according as
" ſhe thinks them worthy, ſhe makes
" all her citizens equal, and knows no
" other difference between them, but
" merit and virtue.

" As to what concerns my private
" affairs, far from complaining of my
" fate, I eſteem myſelf the moſt happy
" of men when I compare myſelf to
" the rich, and feel a kind of delight
" and even pride riſe up within me
" from this condition. My little field,
" barren as it is, ſupplies me with every
" neceſſary, provided I take due care to
" cultivate it, and preſerve its fruits. Do
" I want any thing more? All nou-
" riſhment is grateful to me, when ſea-
" ſoned with hunger. I drink with lux-
" ury when I am dry. When weary I
" taſte all the ſweets of repoſe. An ha-
" bit that keeps out the cold contents
" me; and of all the moveables that
" ſerve for the ſame uſe, the meaneſt
" pleaſe me moſt. If I accuſed fortune,
" I ſhould be unreaſonable and unjuſt.
" She ſupplies me with all that nature

" requires; the ſuperfluous, indeed, ſhe
" has not given me; but at the ſame
" time I have learnt not to deſire it.
" To have few wants is great riches.
" Of what then ſhould I complain? Not
" having this abundance, indeed, I am
" not in a condition to relieve the wants
" of others, the ſole advantage for which
" the wealthy can be envied. But while
" I impart to the commonwealth and my
" friends the little I poſſeſs; while I ren-
" der my country all the ſervices of
" which I am capable; and, in a word,
" do every thing that depends on me,
" with what can I reproach myſelf?
" As I have been long employed in
" the adminiſtration of the common-
" wealth, I have a thouſand opportu-
" nities of amaſſing great ſums of mo-
" ney irreproachably. Could a more fa-
" vourable opportunity be deſired,
" than I had a few years ago? With the
" conſular dignity, I was ſent at the
" head of a numerous army againſt the
" Samnites, Lucanians and Bruttians. I
" took many cities of opulence; I en-
" riched the whole army with their
" ſpoils; I returned every citizen what

" he

" he had ſupplied for the expenſes of
" the war; and having received the ho-
" nour of a triumph, I ſent four hun-
" dred talents to the public treaſury.
" After having neglected ſo conſidera-
" ble a booty, of which I might have
" appropriated whatever I thought fit,
" to my own uſe; after having deſpiſed
" riches ſo juſtly acquired; and ſacri-
" ficed the ſpoils of the enemy to the
" ſenſe of glory, after the example of
" many great perſons, who by their
" noble diſintereſtedneſs, have carried
" the power of Rome to ſuch an height,
" would it be conſiſtent for me to accept
" the gold which thou offereſt me?
" What idea would the world have of
" me? What example ſhould I ſet my
" country. On my return to Rome,
" how ſhould I ſupport its reproaches,
" or even its looks? Would not our
" cenſors, thoſe magiſtrates, whoſe
" function is to watch over our diſci-
" pline and manners, oblige me to give
" an account before all the world of
" the preſents, which thou wouldſt
" make me accept? Thou therefore
" ſhalt keep thy riches, and I my pover-
" ty and reputation." The

The next day Pyrrhus thought to ſurprize Fabricius, who had never ſeen an elephant, and to try whether he was as intrepid as he was diſintereſted. He ordered a large elephant to be concealed behind the tapeſtry, and while he kept Fabricius in diſcourſe, upon a ſignal given, the tapeſtry was withdrawn, and the huge animal giving an hideous ſhout, appeared with his trunk raiſed over the head of Fabricius, who turning calmly towards Pyrrhus, ſaid with a "ſmile, Neither thy gold yeſterday nor "thy elephant to-day can alter me."

Peace not being at that time concluded between the Romans and Pyrrhus, Fabricius was choſen conſul a ſecond time, and with his colleague was ſent to proſecute the war. While they were encamped a ſtranger came to Fabricius, with a letter from the king's phyſician, who offered to poiſon Pyrrhus, if the Romans would give him a reward proportioned to the ſervice. Fabricius retaining the ſame probity and juſtice in the midſt of the war, after conferring with his colleague, ſent a letter to Pyrrhus informing him of the treachery of his

his phyſician. Pyrrhus, on the receipt of the letter exclaimed, "This is Fabri-"cius; it is eaſier to make the ſun quit "its courſe, than to make him depart "from juſtice and probity."

Account of REGULUS.

REGULUS, a Roman General, was taken priſoner by the Carthaginians. Some time after, the Carthaginians meeting with ill ſucceſs, were deſirous of putting an end to the war, if they could obtain peace upon advantageous terms. With this view they endeavoured to engage the captive general, as their advocate, intending to ſend him to Rome with their ambaſſadors. Regulus accordingly accompanied them, having firſt ſolemnly promiſed to return to his captivity, if peace ſhould not be made. When he came before the Roman ſenate, he uſed every argument in his power to prevent them from making the deſired peace, preferring the honour of his country to the ſafety of his own perſon. The ſenate, who admired his magnanimity and contempt

of life, were not only for continuing the war, but deſirous of preſerving a citizen, who was an hononr to the republic. Some were of opinion, that being now in Rome, he was not obliged to fulfil an oath made in an enemy's country. The high prieſt being conſulted in the caſe, declared that Regulus might continue at Rome, without being guilty of perjury. But Regulus, highly offended at this deciſion, as if his honour and courage were called in queſtion, declared to the ſenate, who trembled at hearing him ſpeak, that he well knew what torments were reſerved for him at Carthage; but that he had ſo much of the true Roman ſpirit, as to be leſs afraid of the tortures of a rack, than of the ſhame of violating his word, which would follow him to the grave. "It is my duty," ſaid he, "to return to Carthage, as for conſequences, I muſt leave them to the gods." This amazing virtue and intrepidity made the ſenate ſtill more anxious to ſave him; and no perſuaſions were ſpared for that purpoſe. But Regulus was inflexible; he would not even ſee his wife, nor admit

admit his children to take their leave of him; but, amidſt the tears and lamentations of the whole city, he reimbarked with the Carthaginian ambaſſadors, to return to the place of his captivity, with a countenance as ſerene and chearful as if he had been going to the country for his pleaſure.

On his return to Carthage, the ſenate, enraged at his diſappointing their expectation, ordered him to be put to death, with the moſt excruciating torments, which was accordingly executed.

The Hiſtory of the EMPEROR TITUS, including an account of the laſt Siege and final Deſtruction of JERUSALEM.

TITUS was the ſon of Veſpaſian, emperor of Rome. His Father gave him the command of the army which beſieged and deſtroyed Jeruſalem, whereby a final end was put not only to that city, but to the whole kingdom of the Jews. This obſtinate and infatuated people had long reſolved to reſiſt the Roman power, vainly

hoping to find protection from heaven, which their wickedneſs had utterly offended. Their own hiſtorian repreſents them as arrived at the higheſt pitch of iniquity; while famines, earthquakes, and prodigies all conſpired to forewarn them of their approaching ruin. Nor was it ſufficient that heaven and earth ſeemed combined againſt them, they had the moſt bitter diſſenſions among themſelves, and were ſplit into two parties, that robbed and deſtroyed each other with impunity, and at the ſame time boaſted of their zeal for the religion of their foreſathers.

It was in this miſerable ſituation of the city, that Titus came with his conquering army to ſit down before it. He began his operations within about ſix furlongs from the place. At this time the citywas filled with an infinite multitude of people come from all parts to celebrate the feaſt of the paſſover. The preſence of Titus produced a temporary ceſſation of contention within the city. The Jews reſolved to oppoſe the common enemy firſt, and defer their domeſtic

meſtic quarrels to a more convenient ſeaſon. Their firſt ſally, which was made with much fury and reſolution, put the Romans in great diſorder. But they ſoon rallied, and drove back the Jews into the city.

This trifling advantage gained by the Jews, renewed their deſire of private vengeance. A tumult enſued in the temple, in which ſeveral of both parties were ſlain; and in this manner, upon every remiſſion from without, the factions raged with unrelenting violence within.

Jeruſalem was ſtrongly fortified by three walls on every ſide, except where it was fenced by deep vallies. Titus began by battering down the outward wall, which, after much fatigue he effected, all the time ſhewing the greateſt clemency to the Jews, and offering them repeated aſſurances of pardon. But this infatuated people refuſed his proferred kindneſs with contempt, and imputed his humanity to his fears. Five days after, Titus broke through the ſecond wall, and tho' driven back by the beſieged, he recovered his ground

and made preparations for battering the third wall, which was their laſt defence. But firſt he ſent in Joſephus their countryman, to exhort them to yield, who, uſing all his endeavours to perſuade them, was only reviled with ſcoffs, and reproaches. The ſiege therefore was now carried on with greater vigour than before, and a trench was cut quite round the city, to prevent all relief and ſuccours from abroad. Tho' famine and peſtilence, its neceſſary attendant, began now to make the moſt horrid ravages within the walls, yet this deſperate people reſolved to hold out, tho' obliged to live upon the moſt ſcanty and unwholeſome food, tho' a buſhel of corn was ſold for ſix hundred crowns, and the holes and ſewers were ranſacked for carcaſes, that had long ſince grown putrid; yet they were not to be moved. The famine at laſt raged to ſuch an exceſs that a woman of diſtinction boiled her own child to eat it. Titus at length found means to enter the city. Yet altho' reduced to the very verge of ruin, they ſtill deceived themſelves

ſelves with falſe and abſurd expectations, while many falſe prophets deluded the multitude, declaring they ſhould ſoon have aſſiſtance from God; but their God, whom they had ſo often offended, had forſaken them, and the things which belonged to their peace were hid from their eyes. Titus would willingly have ſaved the temple, but it was burnt to the ground, ſome ſay by accident, others, that it was done deſignedly by the Jews themſelves. Numbers of the people were ſlain, and the city was entirely razed by the plough; ſo that according to our Saviour's prophecy, not one ſtone remained upon another. Thus, after a ſiege of ſix months, this noble city was totally deſtroyed, having flouriſhed, under the peculiar protection of heaven above two thouſand years. The numbers who periſhed in this ſiege, according to Joſephus, amounted to above a million of ſouls, and the captives to almoſt an hundred thouſand. The temporal ſtate of the Jews ended with their city; while the wretched ſurvivors were baniſhed, ſold and diſperſed into all parts of the world.

His ſoldiers would have crowned Titus as conqueror; but he modeſtly refuſed the honour, alledging that he was only an inſtrument in the hand of heaven, that manifeſtly declared its wrath againſt the Jews.

Some little time after this memorable ſiege, Titus, by his father's death, became ſole monarch of the vaſt empire of Rome, whoſe dominion extended over the greater part of the then known world. During his father's life-time, many vicious inclinations were imputed to him, perhaps falſely. However if he had any, upon his exaltation to the throne, he entirely got the better of them, and became an example of the greateſt moderation and humanity. His firſt ſtep towards gaining the affections of his ſubjects, was by moderating his paſſions and bridling his ſtrong inclinations. He had long loved Berenice, Siſter to Agrippa, King of Judea; but knowing a union with her would be diſagreeable to the Romans, he gained a victory over his affection for her. His moderation, juſtice and generoſity procured him the

love

love of all good men and the appellation of the delight of mankind; which all his actions ſeemed calculated to enſure.

As he came to the throne with all the advantage of his father's popularity, he was reſolved to uſe every method to encreaſe it. He therefore took particular care to puniſh all informers, falſe witneſſes and promoters of diſſenſion. Thoſe wretches, who had their riſe in the licentiouſneſs and impunity of former reigns, were now become ſo numerous, that their crimes called loudly for puniſhment. Of theſe therefore he made public examples; condemning them to be ſcourged in the moſt public ſtreets, next to be dragged thro' the theatre, and then to be baniſhed or ſold as ſlaves. He was an enemy to the ſhedding of blood. His courteſy and readineſs to do good have been celebrated by Chriſtian writers; his principal rule being, never to ſend any petitioner away diſſatisfied. One night recollecting that he had done nothing beneficial to mankind that day, he cried out among his friends, "I have loſt

"a day," a ſentence too remarkable not to be univerſally known.

He was ſo tender of the lives of his ſubjects, that he took upon him the office of high-prieſt, to keep his hands undefiled with blood. He ſo little regarded ſuch as cenſured or abuſed him, that he was heard to ſay, "When I do nothing worthy of cen-"ſure, why ſhould I be diſpleaſed at "it" He was ever heard to affirm that he had rather die himſelf, than put another to death. Learning that two noblemen had conſpired againſt him, he readily forgave them, and the next day placing them next himſelf in the theatre, he put the ſwords, with which the Gladiators fought, into their hands, demanding, their judgment and approbation, whether they were of ſufficient ſhortneſs. He pardoned his brother Domitian in the ſame manner, who had actually prepared all things for an open rebellion.

The reign of this excellent prince was but ſhort. Perceiving his death to approach, he declared, that during the

the whole courſe of his life, he knew but of one action of which he repented; but that action he did not think proper to expreſs. Shortly after he died in the fortyfirſt year of his age, having reigned two years, two months and twenty days. *(Goldſmith.)*

The Hiſtory of ALFRED the Great.

(Hume and Goldſmith.)

ALFRED was the favourite, tho' youngeſt ſon of Ethelwolf, king of England, who reigned in the ninth century. Being indulged in every youthful pleaſure, his education was much neglected, and he had reached his twelfth year, before he was acquainted with the firſt elements of learning. About this time his genius was rouſed by the recital of ſome Saxon (i. e. Engliſh) poems, in which the queen took much delight. Encouraged by the queen, and ſtimulated by his own ardent inclinations, he ſoon learned to read thoſe compoſitions; and thence proceeded

ceeded to the knowledge of the Latin tongue, where he met with authors, that better prompted his heroic ſpirit, and directed his generous views.

After the death of his father, the government deſcended to his elder brothers. At that time the kingdom was much infeſted by the incurſions of the Danes. Alfred, tho' excluded by king Ethelred, his brother, from a large patrimony left him by his father, ſacrificed private reſentment to the public good, and aſſiſted his brother to the utmoſt of his power againſt theſe northern invaders. Many battles were fought between the Engliſh and Danes, in one of which Ethelred was killed; whereby the inheritance of his cares and misfortunes rather than of his grandeur, devolved upon Alfred now in the twentyſecond year of his age.

Abſorbed in ſtudy, which was now become delightful to him, his acceſſion to royalty was to Alfred rather an object of regret than of triumph.

But

But being called to the throne, in preference to his brother's children, as well by the will of his father, as the wiſhes and intreaties of the whole kingdom and the urgency of public affairs, he ſhook off his literary indolence, and exerted himſelf in the defence of his country.

He fought many battles with the Danes, in moſt of which he was victorious; but by reaſon of repeated inundations of freſh troops from the north, he found it almoſt impoſſible to extirpate them. He made ſeveral treaties with them, none of which they kept any longer than anſwered their convenience. So many battles fought to no purpoſe, almoſt reduced the Saxons to deſpair. Finding, after the miſerable havock, which they had undergone in their perſons and property, after all the vigorous actions, which they had exerted in their own defence; new bands, equally greedy of ſlaughter, ſtill landing amongſt them, they believed themſelves abandoned by heaven, and delivered over to theſe ſwarms of robbers, which the north inceſſantly poured

forth againſt them. Some left their country; others ſubmitted to the conquerors; and Alfred himſelf was obliged to relinquiſh the enſigns of his dignity, to diſmiſs his ſervants, and to ſeek ſhelter in the meaneſt diſguiſes from the purſuit and fury of his enemies. He concealed himſelf under a peaſant's habit, and lived ſometime in the houſe of a cow-herd. The herdsman's wife, ignorant of the quality of her royal gueſt, one day deſired him to take care of ſome cakes, which were toaſting, while ſhe was otherwiſe engaged. But Alfred, ruminating on his misfortunes, neglected this injunction, and the good woman, on her return, finding all her cakes burned, rated the king very ſeverely, and upbraided him, that he always ſeemed very well pleaſed to eat her warm cakes, tho' he was thus negligent in toaſting them.

Soon after Alfred, finding the enemy more remiſs in their ſearch, collected ſome of his retainers, and retired into a little iſland, in the center of a bog in Somerſetſhire. He thence made frequent and unexpected

pected ſallies upon the Danes, and ſubſiſted entirely upon their plunder. Here he lay concealed twelve months, when the news of a party of his ſubjects having routed a body of the Danes, reached his ears, and called him into the field.

Before he would aſſemble his ſubjects in arms, or urge them to any attempt, which, if unfortunate, might prove fatal, he reſolved to inſpect the ſituation of the enemy, and to judge himſelf of the probability of ſucceſs. For this purpoſe he entered their camp, under the diſguiſe of an harper, and paſſed unſuſpected thro' every quarter.

He remarked the ſupine ſecurity of the Danes, and their diſſolute waſting in riot and exceſs, of what they gained by rapine and violence. Encouraged by theſe appearances, he ſecretly ſent out his emiſſaries to the moſt conſiderable of his ſubjects, and ſummoned them to a rendezvous at Brixton in Selwood foreſt. The Engliſh, who had hoped to put an end to their calamities by

ſervile ſubmiſſion, now found the inſolence and rapine of the conquerors more intolerable than all their paſt fatigues and dangers; and at the appointed day, they joyfully reſorted to their prince. On his appearance before them, they received him with ſhouts of applauſe, and could not ſatiate their eyes with this beloved monarch, whom they had long regarded as dead, and who now, with voice and look expreſſing his confidence of ſucceſs, called them to liberty.

He inſtantly conducted them to the Daniſh camp, and taking advantage of his knowledge of the place, he directed his attack againſt the moſt unguarded quarter. The Danes ſurpriſed to ſee an army of Engliſh, whom they conſidered as totally ſubdued, and ſtill more aſtoniſhed to hear Alfred was at their head, made but a faint reſiſtance, and were ſoon put to flight. The remainder of the routed army, with their prince, was beſieged in a fortified place to which they fled; but being reduced to extremity by hunger, they had recourſe to the clemency of Alfred, and offered to ſubmit on any conditions. The

king, no leſs generous than brave, gave them their lives; and even formed a ſcheme for converting them from mortal enemies into faithful ſubjects and confederates. He knew that Eaſt Anglia and Northumberland were left totally deſtitute by the frequent inroads of the Danes, and he now propoſed to repeople them, by ſettling the conquered there, under the command of Guthrum, their general. He hoped that the new planters would at laſt betake themſelves to induſtry, when by reaſon of his reſiſtance and the exhauſted condition of the country, they could no longer ſubſiſt by plunder; and that they might ſerve him as a rampart againſt any future incurſions of their countrymen.

Having at length ſeen an interval of peace and tranquility, Alfred employed it in reſtoring order to the ſtate which had been ſhaken by ſo many violent convulſions. As equality among ſubjects is the great ſource of concord, Alfred gave the ſame laws to the Danes and the Engliſh, and put them entirely on the ſame foot-

ing, in the adminiſtration of civil and criminal juſtice. He provided for the ſafety of the kingdom againſt any future invaſions from the Danes as well as againſt any inſurrections of thoſe already ſettled amongſt the Engliſh.

Unfortunately the governors of the Engliſh Danes died; and theſe reſtleſs tribes being no longer reſtrained by the authority of their princes, and encouraged by the appearance of a fleet of their countrymen, ſhook off the authority of Alfred, and broke into open rebellion. They were however, diſperſed, and ſome of them being taken at ſea, were executed as pirates, which well-timed ſeverity once more reſtored tranquility to the kingdom.

Having by his prudence, juſtice and valour, eſtabliſhed his ſovereignty over all the ſouthern parts of the iſland, this great prince died in the vigour of his age, after a glorious reign of thirty years. He juſtly obtained the appellation of Alfred the Great, and the title

title of Founder of the Engliſh Monarchy.

EDWY King of ENGLAND.

(Hume.)

EDWY, one of Alfred's ſucceſſors, was of a moſt engaging figure, and endowed with the moſt promiſing virtues, at the age of ſeventeen, when he aſcended the throne. He would have been the favourite of the people, had he not, by marrying without their conſent, offended the monks, whoſe rage neither the graces of the body nor virtues of the mind could mitigate, and who have purſued his memory with the ſame unrelenting vengeance, which they exerciſed againſt his perſon and dignity, during his ſhort and unfortunate reign.

On the day of Edwy's coronation, his nobility were aſſembled in a great hall, and were indulging themſelves, in riot and diſorder, when the king retired to the queen's apartment, with

with a view to paſs the time in quiet with his wife and mother. Dunſtan, a proud prieſt, conjectured the reaſon by the king's retreat, burſt into the apartment, and taking hold of Edwy in a violent manner brought him back to the company. Edwy, tho' young and oppoſed by the prejudices of the people, who had always been too much led by the clergy, found an opportunity of puniſhing Dunſtan for this publick inſult. He accuſed him of diſhoneſty in managing the publick money, and had him baniſhed the kingdom. But Dunſtan's party were not inactive during his abſence. They filled the people's ears with high panegyricks on his ſanctity. They exclaimed againſt the impiety of the king and queen. Having poiſoned the minds of the people by theſe declamations, they proceeded to more outrageous violence againſt the royal authority. The archbiſhop of Canterbury ſent into the palace a party of ſoldiers, who ſeized thequeen, and having burnt her face with a red-hot iron, to deſtroy her beauty, they carried her by force

force into Ireland, there to remain in perpetual exile. Edwy, finding it vain to reſiſt, was obliged to conſent to his divorce, and a cataſtrophe ſtill more diſmal awaited the unhappy Elgiva.

That amiable princeſs being cured of her wounds, returned to England, and was flying to the king, whom ſhe ſtill regarded as her huſband; but ſhe fell into the hands of a party ſent by the archbiſhop to intercept her. She was ſoon after, by his command put to death with the moſt lingering torments.

The Engliſh, blinded with ſuperſtition, inſtead of being ſhocked at this barbarous inhumanity, exclaimed that the misfortunes of Edwy and his ſpouſe were a juſt judgment on them for their contempt of the eccleſiaſtical ſtatutes. They even proceeded to rebellion againſt their ſovereign, at the inſtigation of Dunſtan, who had returned from baniſhment. They placed Edgar, Edwy's brother, on the throne, drove Edwy into the ſouthern parts of England, where he ſoon after died.

Account

Account of the Taking of CALAIS by King EDWARD the third.

(Hume.)

THE town of Calais had been defended againſt Edward the third, king of England, with remarkable vigilance, conſtancy and bravery by the townſmen, during a ſiege of unuſual length, but at laſt was obliged to ſurrender.

John De Vienne, the governor, ſeeing the town reduced to the laſt extremity, by famine and the fatigue of the inhabitants, appeared on the walls and made a ſignal to the Engliſh ſentinels that he deſired a conference. Sir Walter Manny was ſent to him by Edward, "Brave knight," ſaid the governor, "I have been in-"truſted by my ſovereign with the "command of this town; and I have "endeavoured, as well as thoſe under "me to do my duty. But you are "acquainted with our preſent con-"dition. We have no hopes of relief;

" lief; we are periſhing with hunger, " I am willing therefore to ſurren- " der; and deſire, as the ſole conditi- " on to enſure the lives and liber- " ties of theſe brave men, who have " ſo long ſhared with me every dan- " ger and fatigue."

Manny replied, that he was well acquainted with Edward's intentions, that he was incenſed againſt the townſmen of Calais, for their pertinacious reſiſtance, and for the evils which they had made him and his ſubjects ſuffer, that he was determined to take exemplary vengeance of them, and would not receive the town on any conditions, which ſhould confine him in the puniſhment of theſe offenders.

" Conſider," replied Vienne, that " this is not the treatment to " which brave men are entitled. If " any Engliſh knight had been in " my ſituation, your king would " have expected the ſame conduct " from him. The inhabitants of Ca- " lais have done for their ſovereign " what merits the eſteem of every

" prince

" prince; much more of ſo gallant a " prince as Edward. But I inform you, " that if we muſt periſh, we ſhall " not periſh unrevenged; and that we " are not yet ſo reduced, but that we " can ſell our lives at an high price to " the victors. It is the intereſt of " both ſides to prevent theſe deſpe- " rate extremities; and I expect that " you yourſelf, brave knight will in- " terpoſe your good offices with your " prince on our behalf.

Manny was ſtruck with the juſtice of theſe ſentiments, and repreſented to the king the danger of repriſals, if he ſhould give ſuch treatment to the inhabitants of Calais. Edward was at length perſuaded to mitigate the rigour of the propoſed conditions. He only inſiſted that ſix of the moſt conſiderable citizens ſhould be ſent him, to be diſpoſed of as he thought proper; that they ſhould come to his camp, carrying the keys of the city in their hands, bareheaded and barefooted, with ropes about their necks; and upon this condition he promiſed

promiſed to ſpare the lives of all the remainder.

When this intelligence was conveyed to Calais, it ſtruck the inhabitants with new conſternation. To ſacrifice ſix of their fellow citizens to certain deſtruction, for ſignalizing their valour in a common cauſe, appeared to them even more ſevere than that general puniſhment, with which they were before threatened; and they found themſelves incapable of coming to any reſolution in ſuch a cruel and diſtreſsful ſituation.

At laſt one of the principal inhabitants called Euſtace de St. Pierre, ſtept forth and declared himſelf willing to encounter death, for the ſafety of his friends and companions. Another, animated by his example made a like generous offer. A third and a fourth preſented themſelves to the ſame fate; and the whole number required was ſoon completed. Theſe ſix heroic burgeſſes appeared before Edward, in the guiſe of malefactors, laid at his feet the keys of

their city, and were ordered to be led to inſtant execution. But the intreaties of the queen ſaved their lives. She threw herſelf on her knees, and with tears begged him to ſpare theſe brave citizens. Having obtained her requeſt, ſhe brought them into her tent, ordered a repaſt to be ſet before them, and diſmiſſed them with conſiderable preſents.

The Hiſtory of CATHARINA, Empreſs to PETER the Great, Czar of MUSCOVY.

CATHARINA Alexona was born near Dorpat, a little city in Livonia in the year 1688. Born to no other inheritance than the virtues and frugality of her parents, ſhe was very poor and very contented. After her father's death, ſhe lived with her aged mother, in their cottage covered with ſtraw, and by the labour of her hands, ſupported her parent, who was now incapable of ſupporting herſelf. While Catharina ſpun, the old woman would ſit by and read

read ſome book of devotion; and when the fatigues of the day were over, both ſat down contentedly by the fire ſide, and peacefully enjoyed the frugal meal.

Tho' her face and perſon were models of perfection, yet her whole attention ſeemed beſtowed upon her mind, being taught by her mother to read, and by an old Lutheran miniſter the maxims and duties of religion. Nature had furniſhed her with a good underſtanding.

Her virtuous conduct, and ſhining accompliſhments procured her ſeveral ſolicitations of marriage from the peaſants of the country, but their offers were refuſed; not that ſhe deſpiſed them, but becauſe ſhe loved her mother too tenderly to think of a ſeparation.

Catharina was fifteen when her mother died; ſhe now therefore left the cottage in which ſhe was bred, and went to live with the Lutheran miniſter, by whom ſhe had been inſtructed from her childhood. With him ſhe lived as governeſs to his

children. The good old man regarded her as his own child, and had her inſtructed by the maſters who attended his daughters. In this family ſhe continued 'till the death of her benefactor, when ſhe was again reduced to extreme poverty.

The country of Livonia was at this time waſted by war, and lay in a miſerable ſtate of deſolation. Thoſe calamities are ever moſt heavy on the poor, ſo that Catharina, tho' poſſeſſed of ſo many accompliſhments, experienced all the miſeries of hopeleſs indigence, yet without murmuring. Proviſions becoming every day more ſcarce at home, ſhe reſolved at laſt to travel to Marienburgh, a city of greater plenty.

With her ſcanty wardrobe, packed up in a wallet, ſhe ſet out upon her journey on foot. She was to walk thro' a region, miſerable by nature, but rendered ſtill more hideous by the Swedes and Ruſſians, who, as each happened to become maſters

maſters, plundered it without mercy.

One evening, as ſhe had entered a cottage by the way ſide, in order to take up her lodging for the night, ſhe was inſulted by two Swediſh ſoldiers, who would have proceeded to violence, had not a ſubaltern officer, accidentally paſſing by, come in to her reſcue. Upon his appearance, the ſoldiers immediately deſiſted; but her thankfulneſs was hardly greater than her ſurprize, when ſhe inſtantly recollected in her deliverer, the ſon of the Lutheran miniſter, her former inſtructor, benefactor and friend. This was an happy interview for Catharina; the little ſtock of money ſhe had brought from home was by this time quite exhauſted; her cloaths were gone, piece by piece, in order to ſatisfy thoſe who had entertained her in their houſes by the way; her generous countryman therefore parted with what he could ſpare to buy her cloaths, furniſhed her with an horſe to Marienburgh, and gave her let-

ters of recommendation to a friend of his father, who was ſuperintendent of the town.

Our beautiful ſtranger had only to appear, in order to be well received; ſhe was immediately admitted into the ſuperintendent's family as governeſs to his two daughters; and tho' yet but ſeventeen, ſhe ſhewed herſelf capable of inſtructing her ſex not only in virtue but politeneſs. Such was her beauty, good humour and good ſenſe, that her maſter himſelf in a ſhort time offered her his hand, which to his great ſurprize, ſhe thought proper to refuſe. Actuated by a principle of gratitude, ſhe was reſolved to marry her deliverer, tho' he had loſt an arm, and was otherwiſe disfigured by wounds in the ſervice. In order therefore to prevent farther ſolicitations from others, as ſoon as her benefactor came to town upon duty, ſhe made him the offer of her hand, which he accepted with tranſport, and they were accordingly married. But on the very day of their

marriage

marriage, the unfortunate ſoldier was killed in a ſally which the Swedes made againſt the Ruſſians, who were at that time laying ſiege to Marienburgh.

The ſiege went on with fury, aggravated on both ſides by obſtinacy and revenge. The war carried on at that time between the two northern powers was truly barbarous; the innocent peaſant and the harmleſs virgin often ſharing the ſame fate with the ſoldier in arms. Marienburgh was taken, and ſuch was the fury of the aſſailants, that not only the garriſon, but almoſt all the inhabitants, men, women and children, were put to the ſword. It was with great difficulty the officers could put a ſtop to ſuch barbarities; but at length when the carnage was pretty well over, Catharina was found hid in an oven. She had been hitherto poor, but ſtill was free; ſhe was now to conform to her hard fate and learn what it is to be a ſlave. In this ſituation, however, ſhe behaved with piety and humility;

and

and tho' misfortunes had abated her vivacity, yet ſtill ſhe was chearful. The fame of her merit and reſignation to her humble ſtation, reached the ears of the Ruſſian general. He deſired to ſee her; was ſtruck with her beauty; bought her from the ſoldier who was her maſter; and placed her under the direction of his own ſiſter.

In this family ſhe was treated with all the reſpect which her merit deſerved, while her beauty and good ſenſe every day ſeemed to improve with her good fortune. She had not been long in this ſituation, when Peter the Great, paying the general a viſit, Catharina happened to come in with ſome dry fruits, which ſhe ſerved round with peculiar modeſty. The great monarch was ſtruck with her appearance. He returned the next day and called for the beautiful ſlave, aſked her ſeveral queſtions, and found her underſtanding more perfect than even her perſon. He had been in his early youth forced to marry from motives of intereſt

eſt; he was now reſolved to marry purſuant to his own inclinations. He immediately enquired the hiſtory of the fair Livonian, who was not yet eighteen. He traced her thro' the vale of obſcurity; and in all the viciſſitudes of her fortune, found her truly great. The meanneſs of her birth was no obſtacle to the mighty Peter; they were accordingly married, the prince aſſuring his courtiers that virtue alone was the proper ladder to a throne.

We now ſee Catharina, from the low mud-walled cottage, empreſs of the greateſt kingdom upon earth. The poor ſolitary wanderer is now ſurrounded by thouſands who find happineſs in her ſmile. She who formerly wanted a meal, is now capable of diffuſing plenty upon whole nations; to her fortune ſhe owed part of her exaltation, but to her virtues more. She ever after retained thoſe great qualities which firſt placed her upon a throne; and while the extraordinary prince her huſband laboured for the reformation of his

male ſubjects, ſhe ſtudied in her turn to improve and civilize the women. After a life of happineſs and virtue, ſhe died lamented by all. A continued perſeverance in a courſe of virtue, ſeldom fails, even in this life to meet its reward.

Account of the Eſcape of the young Pretender, after his defeat at Culloden, Anno 1746.

(Goldſmith)

THE victory of the duke of Cumberland over thoſe unfortunate highlanders, who took part with the young pretender, was in every reſpect deciſive, and ended with a dreadful ſlaughter. In this manner were blaſted all the hopes and all the ambition of the young adventurer; one ſhort hour deprived him of imaginary thrones and ſceptres, and reduced him from a nominal king to a diſtreſſed, forlorn outcaſt, ſhunned by all mankind, except ſuch as ſought his deſtruction. To the good

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and the brave ſubſequent diſtreſs often atones for former guilt; and while reaſon would ſpeak for puniſhment, our hearts plead for mercy. Immediately after the engagement he fled away, accompanied by an officer of horſe, and when their horſes were fatigued, they both alighted, and ſeparately ſought for ſafety. He for ſome time wandered in this country, naturally wild, but now rendered more formidable by war, a wretched ſpectator of all thoſe horrors, the reſult of his ill-guided ambition.

There is a ſtriking ſimilitude between his adventures, and thoſe of king Charles the ſecond, upon his eſcape from Worceſter.* He ſometimes found refuge in caves and cottages, without attendants, and depended

* The reader is deſired here to ſee Lyttleton's Hiſtory of England, vol. 1ſt, page 368 and onwards for King Charles's account of his eſcape. And ſo of every other reference.

pended on the wretched natives, who could pity but not relieve him. Sometimes he lay in foreſts, with one or two companions of his diſtreſs, continually purſued by the troops of the conqueror, as there was a rewaad of thirty thouſand pounds offered for taking him dead or alive. Sheridan, an Iriſh adventurer, was the perſon, who kept moſt faithfully by him, and inſpired him with courage to ſupport ſuch incredible hardſhips. He had occaſion, in the courſe of his concealments, to truſt his life to the fidelity of above fifty individuals, whoſe veneration for his family prevailed above their avarice.

One day, having walked from morning 'till night, he ventured to enter an houſe, the owner of which he well knew was attached to the oppoſite party. As he entered he addreſſed the maſter of the houſe in the following manner, "The ſon of your "king comes to beg a little bread, "and a few cloaths. I know your "preſent attachment to my adverſa-

"ries

" ries, but I believe you have ſufficient " honour not to abuſe my confidence, " or to take advantage of my diſtreſ- " ſed ſituation. Take theſe rags, " which have for ſome time been " my only covering; you may pro- " bably reſtore them to me one day, " when I ſhall be ſeated on the throne " of Great Britain." The maſter of the houſe was touched with pity at his diſtreſs; he aſſiſted him as far as he was able, and never divulged the ſecret.

He wander'd in this manner for near ſix months thro' the frightful wilds of Glengary and other parts of the Highlands, without being able to effect his eſcape. Various were the diſguiſes under which he was obliged to conceal himſelf to elude the vigilance of his purſuers. He was obliged to aſſume the female habit, and paſs for a waiting maid to a young woman of the name of M'Donald, with whom he continued ſome time under that appearance. To relate the many hardſhips he underwent, and the eſ-

capes

capes almoſt miraculous which he experienced would appear incredible.

At length his friends found means to get acceſs to him, when they found him without ſhoe or ſtockings, cloathed in rags and dirt, and ſo reduced by famine and fatigue, that they ſcarcely knew him. However they provided him with neceſſaries, and found means after a little time to get him aboard a ſhip, which after being chaſed by an Engliſh privateer, landed him ſafe near Morlaix in Brittany.

A few Narratives relative to the Treatment which the Natives of AMERICA met with from the EUROPEANS, as alſo concerning the Slave Trade.

THE iſland of Hiſpaniola* was one of the firſt diſcoveries made by

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* When the name of any place occurs, the boys are deſired to look for it in their maps, and be able to give an account of its ſituation &c. when reading their leſſon.

by the Spaniards in the Weſt-Indies. After taking poſſeſſion of the land, they divided as many of the inhabitants among them as they thought neceſſary to carry on their work, regarding thoſe innocent people, whom they had plundered of their poſſeſſions, in no other light than as beaſts of burden. One part of the iſland was governed by a female caſique (or monarch) named Anacoana, highly reſpected by the natives. She had always courted the friendſhip of the Spaniards and loaded them with good offices. Some of the moſt turbulent of the Spaniards having ſettled in her country, were ſo much exaſperated at her endeavouring to reſtrain their exceſſes, that they accuſed her of having formed a plan to throw off the Spaniſh yoke. Ovando, the Spaniſh governor, tho' he well knew how little credit was due to ſuch profligates, marched without further enquiry towards the queen's habitation, with three hundred foot and ſeventy horſemen. To prevent the Indians from taking alarm at this hoſtile appearance, he gave out that his

ſole intention was to viſit Anacoana, to whom his countrymen had been ſo much indebted, in the moſt reſpectful manner; and to regulate with her the mode of levying the tribute payable to the king of Spain. Anacoana, in order to receive her gueſt with due honour, aſſembled the principal men in her dominions to the number of three hundred, and advancing at their head, accompanied by a vaſt number of perſons of inferior rank, ſhe welcomed Ovando with ſongs and dances according to the mode of the country, and conducted him to the place of her reſidence. There he was feaſted for ſome days, with all the kindneſs of ſimple hoſpitality, and amuſed with the games and ſpectacles uſual among the Indians, upon occaſions of mirth and feſtivity. But amidſt the ſecurity which this inſpired, Ovando was meditating the deſtruction of his unſuſpecting entertainer and her ſubjects; and the mean perfidy with which he executed his ſcheme, equalled his barbarity in forming it. Under colour of exhibiting to the Indians

the

the parade of an European tournament, he advanced with his troops in battle array towards the houſe in which Anacoana and the chiefs who attended her were aſſembled. The infantry took poſſeſſion of all the avenues which led to the village. The horſemen encompaſſed the houſe. Theſe movements were the objects of admiration without any mixture of fear, until, upon a ſignal which had been concerted, the Spaniards ſuddenly drew their ſwords, and ruſhed upon the Indians, defenceleſs and aſtoniſhed at an act of treachery, which exceeded the conception of undeſigning men. In a moment Anacoana was ſecured. All her attendants were ſeized and bound. Fire was ſet to the houſe; and without examination or conviction all theſe unhappy perſons, the moſt illuſtrious in their own country, were conſumed in the flames. Anacoana was reſerved for a more ignominious fate. She was carried in chains to St. Domingo, and after the formality of a trial before Spaniſh judges, ſhe was condemned upon the evidence of thoſe very

men, who had betrayed her, to be publickly hanged.

Robertſon's Hiſtory of America.

The negro ſlaves uſed by the Engliſh in the Weſt India iſlands, are generally purchaſed or ſtolen in Africa by the Europeans. The purchaſing of ſlaves has given encouragement to the Africans to carry on the moſt horrid wars amongſt themſelves, for the expreſs purpoſe of procuring priſoners to ſell to the Europeans; the following account of theſe battles, is given by a perſon who was witneſs to the ſcene.

I was ſent with ſeveral others, in a ſmall ſloop, up the river Niger, to purchaſe ſlaves. As we rode at anchor a long way up the river, we obſerved a large number of negroes in huts by the river ſide, and for our ſafety kept a wary eye on them. Early next morning we ſaw a numerous body approaching. They came on very faſt, and fell furiouſly on the inhabitants of the town, who ſeemed to be quite ſurprized, but nevertheleſs, as ſoon they could get together, fought ſtoutly

ſtoutly. They had ſome fire arms, but made very little uſe of them, as they came directly to cloſe fighting with ſpears, lances and ſabres. Many of the invaders were mounted on ſmall horſes; and both parties fought for about half an hour with the fierceſt animoſity, exerting much more courage and perſeverance than I had ever been witneſs to amongſt them. The women and children of the town cluſtered together to the water's edge, running ſhrieking up and down with terror, waiting the event of the combat, 'till their party gave way and took to the water, to endeavour to ſwim over to the Barbary ſide. They were cloſely purſued even into the river by the victors, who, tho' they came for the purpoſe of getting ſlaves, gave no quarter, their cruelty even prevailing over their avarice. They made no priſoners, but put all to the ſword without mercy. Horrible indeed was the carnage of the vanquiſhed on this occaſion, and as we were within two or three hundred yards of them, their cries and ſhrieks affected us extremely. We had got up

our

our anchor at the beginning of the fray, and now ſtood cloſe in to the ſpot, where the victors having followed the vanquiſhed into the water, were continually dragging out and murdering thoſe, whom by reaſon of their wounds they eaſily overtook. The very children whom they took in great numbers, did not eſcape the maſſacre. Enraged at their barbarity, we fired our guns loaden with grape ſhot, and a volley of ſmall arms among them, which effectually checked their ardour, and obliged them to retire to a diſtance from the ſhore; from whence a few round cannon ſhot ſoon removed them into the woods. The whole river was black with the heads of the fugitives, who were ſwimming for their lives. Theſe poor wretches, fearing us as much as their conquerors, dived when we fired, and cried moſt lamentably for mercy. Having now effectually favoured their retreat, we took up ſeveral that were wounded and tired. All whoſe wounds had diſabled them from ſwimming, were either butchered or drowned before we got up to them. With a juſtice

tice and generoſity, never I believe before heard of among thoſe who trade in ſlaves, we gave thoſe their liberty whom we had taken up, ſetting them on ſhore on the Barbary ſide, among the poor reſidue of their companions, who had ſurvived the ſlaughter of the morning. *Clarkſon on ſlavery.*

An action was brought by the owners of a ſhip in the Guinea trade, and tried in Guildhall, London, whereby it appeared, that the captain, with a view of recovering the value from the inſurers, ſelected an hundred and thirty two of the moſt ſickly of his cargo of ſlaves, and ordered them to be thrown into the ſea. This happened ſo lately as the year 1781. On the 29th of November fiftyfour of them were thrown into the ſea alive; on the 30th, fortytwo more, and in about three days afterwards, twentyſix. Ten others who were brought upon the deck for the ſame purpoſe, did not wait to be handcuffed, but bravely leaped into the ſea and ſhared the fate of their companions. The excuſe, which

which this execrable wretch made on board for his conduct, was, "That if "the ſlaves, who were then ſickly, had "died a natural death, the loſs would "have been the owners; but as they "were thrown alive into the ſea, it "would fall upon the inſurers." This "man eſcaped unpuniſhed, the laws "of England protecting ſuch iniqui-"ty. *Clarkſon on ſlavery.*

An officer of a Guinea ſhip, who had the care of a number of new ſlaves, and was returning from the ſale-yard to the veſſel, with ſuch as remained unſold, obſerved a ſtout fellow among them rather ſlow in his motions, which he therefore quickened with his rattan. The ſlave ſoon afterwards fell down, and was raiſed by the ſame application. Moving forwards a few yards, he fell down again; and this being taken as a proof of his ſullen perverſe ſpirit, the enraged officer furiouſly repeated his blows 'till he expired at his feet. The brute coolly ordered ſome of the ſurviving ſlaves to carry the dead body to the water's ſide,

where

where it was careleſsly thrown into the ſea. *Clarkſon.*

One of the American or Weſt-Indian coloniſts, not ſatisfied with puniſhing his ſlaves with a whip, kept an iron coffin with holes in it. In this the poor victim of the maſter's reſentment was incloſed, and placed ſufficiently near a fire, to occaſion extreme pain, and conſequently ſhrieks and groans, until the revenge of the maſter was ſatiated, without any other inconvenience on his part than a temporary ſuſpenſion of the ſlave's labour. Had he been flogged to death, or his limbs mutilated, the intereſt of the brutal tyrant would have ſuffered a more irreparable loſs. *Clarkſon.*

Advertiſements have frequently appeared in ſome of the colonies, offering a reward for the apprehending of fugitive ſlaves, either alive or dead. A certain perſon travelling in one of the colonies, obſerved ſome people in purſuit of a poor wretch, who was ſeeking in the wilderneſs an aſylum from his labours. He heard the diſcharge of a gun, and ſoon afterwards, ſtopping

ſtopping at an houſe for refreſhment, the head of the fugitive, ſtill reeking with blood, was brought in, and laid upon a table with exultation. The production of ſuch a trophy was the proof required by law to entitle the heroes to their reward. *Clarkſon.*

When a Dutch coloniſt at the Cape of Good-hope at any time gets ſight of an hottentot, or native of the country, he takes fire immediately, and ſpirits up his horſe and dogs, in order to hunt him with more ardour and fury than he would a wolf or any other wild beaſt. On an open plain a few coloniſts on horſeback are always ſure to get the better of the greateſt number of hottentots that can be brought together; as the former always keep at the diſtance of about an hundred paces, and charging their heavy fire arms with a very large kind of ſhot, jump off their horſes, and reſt their pieces, in their uſual manner on their ramrods, in order that they may ſhoot with the greater certainty; ſo that the balls diſcharged by them will ſometimes,

as

as I have been aſſured, go thro' the bodies of ſix, ſeven or eight of theſe people at a time. And not only is the capture of the hottentots conſidered by them meerly as a party of pleaſure; but in cold blood they deſtroy the bands which nature has knit between their huſbands, wives, children, &c. *Clarkſon.*

A negro was purchaſed by a perſon reſiding near Philadelphia. From his firſt arrival, he appeared thoughtful and dejected, frequently dropping tears when fondling his maſter's children; the cauſe of which was not known, till he was able to be underſtood, when he gave the following account. That he had a wife and children in his own country, that ſome of theſe being ſick, he went in the night time to fetch water from a ſpring, where he was violently ſeized and carried away, by perſons who lay in wait to catch men; from whence he was tranſported to America; that the remembrance of his family and friends, whom he never ex-

pected to ſee any more, was the principal cauſe of his dejection and grief. *Obſervations on Slavery, Philadelphia*, 1785.

At the taking of Mexico by the Spaniards, Guatimozin the emperor became a priſoner. Without regarding his former dignity, or feeling any reverence for the virtues which he had diſplayed, they ſubjected the unhappy monarch, together with his chief favourite, to torture, in order to force from them a diſcovery of the royal treaſures, which it was ſuppoſed they had concealed. Guatimozin bore whatever the refined cruelty of his tormentors could inflict, with invincible fortitude. His fellow ſufferer, overcome by the violence of the anguiſh, turned a dejected eye towards his maſter, which ſeemed to implore his permiſſion to reveal all that he knew. But the high-ſpirited prince, darting on him a look of authority mingled with ſcorn, checked his weakneſs, by aſking, "Am I now repoſing on a bed "of flowers?" Overawed by the reproach

proach, he perſevered in his dutiful ſilence, and expired. Cortez, the Spaniſh general, finding this cruelty ineffectual, remitted the torture, and prolonged the life of the royal victim, to undergo new indignities and ſufferings.

Driven to deſperation by the unexampled cruelties of the Spaniards, the Mexicans frequently took up arms againſt them; but were always ſubdued. After every inſurrection, the Spaniards reduced the common people to ſlavery; but their chiefs were put to death in the moſt ignominious or the moſt excruciating form that the inſolence or the cruelty of their conquerors could deviſe. In one place ſixty caſiques or leaders and four hundred nobles were burnt at one time; and to complete the horror of the ſcene, the children and relations of the wretched victims were aſſembled, and compelled to be ſpectators of their dying agonies. It ſeems hardly poſſible to exceed in horror this dreadful example of ſeverity, which they complet-

ted ſoon after, by the execution of the unhappy Guatimozin.

Robertſon's Hiſtory of America.

An Inſtance of *Generoſity* in a *Maſter* and *Gratitude* in a *Slave.*

A Planter of St. Domingo had a confidential Slave, whom he was perpetually flattering with the hope of ſpeedy freedom, which however he never granted him. The more pains this kind of favourite took to render himſelf uſeful, the more firmly rivetted were his fetters, becauſe he became more and more neceſſary. Hope, however, did not forſake him, but he reſolved to attain the deſired end by a different mode.

In ſome parts of the iſland the negroes are obliged to provide themſelves with cloaths and nouriſhment, and for this purpoſe they are allowed a ſmall portion of ground and two hours every day to cultivate it. Thoſe amongſt them who are active and intelligent, do not meerly gain their ſubſiſtence

from theſe little plantations, but they likewiſe acquire a ſuperfluity, which inſures a fortune to themſelves more or leſs conſiderable.

Lewis Deſrouleaux, whoſe ſchemes rendered him more economical, had ſoon amaſſed funds more than ſufficient to purchaſe his liberty. With tranſport he offered them for the purchaſe of his independence, which had been ſo often promiſed him. *I have too long traded with the blood of my fellow creatures*, ſaid his maſter to him, in a tone of humiliation, *be free, you reſtore me to myſelf.* Immediately the maſter, whoſe heart had been rather led aſtray than corrupted, ſold all his effects, and embarked for France.

He was obliged to go thro' Paris, in order to reach his province. His intention was to make but a ſhort ſtay in that metropolis; but the various pleaſures he met with in that ſuperb and delightful capital, detained him 'till he had fooliſhly diſſipated the riches which he had acquired by long and fortunate labours. In his deſpair, he thought it leſs humiliating to ſolicit

in America, aſſiſtance from thoſe who were obliged to him for their advancement, than to aſk it in Europe of thoſe who had ruined him.

His arrival at Cape Francois cauſed a general ſurpriſe. No ſooner was his ſituation known, than he was generally forſaken; all doors were ſhut againſt him; no heart was moved with compaſſion. He found himſelf reduced to the neceſſity of paſſing the remainder of his days in that retirement and obſcurity which is the conſequence of indigence, and eſpecially when merited, when Lewis Deſrouleaux came to throw himſelf at his feet. "Condeſcend," ſaid that virtuous freeman, "condeſcend to accept the houſe of "your ſlave; you ſhall be ſerved, "obeyed and beloved in it." But ſoon perceiving that the reſpect which is owing to the unfortunate, and the attention which is due to benefactors, did not render his old maſter happy, he preſſed him to return to France. "My "Gratitude will follow you," ſaid he, embracing his knees, "Here is a con-"tract for an annual income of one "thouſand five hundred Livres (ſixty-

"two

"two pounds Engliſh) which I con-
"jure you to accept. This freſh in-
"ſtance of your goodneſs will be the
"comfort of my future days.

The annuity hath always been paid beforehand ſince that period. Some preſents, as tokens of friendſhip, conſtantly accompanied it from St. Domingo to France. The giver and receiver were both alive in 1774. May they both ſerve for a long time as a model to this proud, ungrateful and unnatural age. *Abbe' Raynal.*

A Paſſage from JOHN WOOLMAN's Journal.

A Thing remarkable in my childhood was, that once going to a neighbour's houſe, I ſaw a robin ſitting on her neſt; and as I approached ſhe went off; but having young ones, flew about, and with many cries expreſſed her concern for them. I ſtood and threw ſtones at her, 'till one ſtriking her, ſhe fell down dead. At firſt I was pleaſed with the exploit, but after a few minutes was ſeized with

with horror, as having in a ſportive way, killed an innocent creature while ſhe was careful for her young. I beheld her lying dead, and thought thoſe young ones, for which ſhe was ſo careful, muſt now periſh, for the want of their dam to nouriſh them; and after ſome painful conſiderations on the ſubject, I climbed up the tree, took all the young birds, and killed them; ſuppoſing that better, than to leave them to pine away and die miſerably; and believed, in this caſe, that ſcripture proverb fulfilled, "The tender mercies of the wicked are cruel." I then went on my errand, but for ſome hours, could think of little elſe but the cruelties I had committed, which gave me much trouble. Thus he, whoſe tender mercies are over all his works, hath placed a principle in the human mind, which incites to exerciſe goodneſs towards every living creature; and this being attended to, people become tender hearted and ſympathizing; but being frequently and totally rejected, the mind becomes ſhut up in a contrary diſpoſition.

Among

Among the well diſpoſed individuals, of different ages and nations, who have humanely exerted themſelves to ſuppreſs perſonal ſlavery, Bartholomew de las Caſas, biſhop of Chiapa in the fifteenth century, ſeems to have been the firſt. This amiable man, during his reſidence in Spaniſh America, was ſo ſenſibly affected at the treatment which the miſerable Indians underwent, that he returned to Spain, to make a publick remonſtrance before the celebrated emperor Charles 5th, declaring that heaven would one day call him to account for thoſe cruelties, which he then had in his power to prevent. But his intreaties by the oppoſition of avarice, were rendered ineffectual.

About the middle of the preſent century, John Woolman (aforeſaid) and Anthony Benezet, two of the ſociety called quakers, devoted much of their time to the ſubject. The former travelled thro' moſt parts of North America on foot, to hold converſations with the members of his own ſect, on the impiety of retaining thoſe in a

ſtate

ſtate of involuntary ſervitude, who had never given them offence. The latter kept a free ſchool in Philadelphia for the education of black people. He took every opportunity of pleading in their behalf. He publiſhed ſeveral treatiſes againſt ſlavery, and gave an hearty proof of his attachment to the cauſe, by leaving the whole of his fortune in ſupport of that ſchool, to which he had ſo generouſly devoted his time and attention when alive.

Clarkſon on Slavery, Preface.

A SHORT

INTRODUCTION

TO

GEOGRAPHY;

Compriſed in ſhort and eaſy Sentences, to be written out, or committed to Memory by Children, previous to their entering upon the Study of that Science.

GEOGRAPHY is a deſcription of the whole earth, its ſundry parts, their ſituations and diviſions.

The earth is a ſphere or globe revolving round the ſun.

The axis of the earth is an imaginary line, upon which the earth is ſuppoſed to turn (as the wheel of a cart upon the axletree.)

The

The extremities of the Axis are called the two poles, the North pole and South pole.

The Equator or Equinoctial line is a line ſuppoſed to be drawn round the earth, at an equal diſtance from either pole.

Every line drawn round a globe muſt be a circle.

Every circle is divided into 360 equal parts called degrees.

Every degree is divided into 60 equal parts called minutes.

The Latitude of a place is its diſtance North or South, from the equator.

Meridians are lines drawn from one pole to the other.

Every place has its own meridian, which is a line drawn from one pole, and paſſing thro' that place; and ſo continued to the other pole; conſequently the number of meridians are indefinite.

The Longitude of any place is its diſtance Eaſt or Weſt, from the firſt meridian, which we reckon that of London.

The

The ſurface of the globe conſiſts of land and water.

The land is divided into Continents, Iſlands, Peninſulas and Iſthmuſes.

A continent is a large tract of land, containing many countries, without any diviſion by ſea.

An Iſland is a piece of land entirely ſurrounded by the ſea.

A Peninſula is a tract of land, entirely ſurrounded by water, except a narrow neck of land which joins it to ſome other land. That narrow neck is called an iſthmus.

The land is again ſubdivided into plains, mountains, hills, promontories and valleys.

Plains are great extents of level ground.

A Mountain is a piece of ground riſing to a very great height.

Hills are riſing grounds leſs than mountains.

Promontories are mountains ſtretching out into the ſea.

A valley is a low ground lying between two mountains, or between two

ridges of mountains. A ſmall valley between two hills is uſually called a glin.

Of the WATER and its DIVISIONS.

THE Water is divided into oceans, ſeas, ſtreights, gulfs, lakes, and rivers.

The Ocean, is that body of water which ſurrounds the whole extent of land.

Seas are thoſe parts of the ocean, which divide particular countries.

A Gulf is part of the ſea running far into the land. A Bay is a ſmall gulf.

A Lake is a great body of freſh water ſurrounded by land. In Ireland they are called loughs.

A River is a body of water riſing out of the land, and running into the ſea.

Explanation of the different Forms of GOVERNMENT.

A Monarchy is a ſtate governed by a ſingle perſon, uſually called a king.

An

An abſolute monarchy is a ſtate, wherein the king rules according to his own will, being ſubject to no law. Such are moſt of the kingdoms in Aſia.

A limited monarchy is that wherein the king is obliged to govern according to eſtabliſhed laws and cuſtoms, the ſole power of making which not lying in him. Such as the two neighbouring kingdoms of Great Britain and Ireland, two diſtinct and independent kingdoms, tho' governed by one and the ſame king.

An Oligarchy or ariſtocracy is a ſtate governed by the nobles, ſuch as Venice and moſt of thoſe governments in Europe, which are erroneouſly termed republicks.

A Democracy or republick is a ſtate governed by the people at large, without any hereditary magiſtrate or nobility, ſuch as the united ſtates of America.

The EARTH

Is divided into four parts, EUROPE, ASIA, AFRICA and AMERICA to each of which belong many iſlands.

EUROPE, ASIA and AFRICA form one great continent called the Eaſtern continent. It is alſo called the old world as the ancients were unacquainted with any other parts.

AMERICA is another vaſt continent, divided into two parts, North and South America. This is called the Weſtern continent; as alſo the new world from its late diſcovery.

Several great iſlands have lately been diſcovered at too remote a diſtance from theſe four quarters, to be accounted a part of any.

In ASIA the firſt man was created, in ASIA likewiſe the firſt inhabitants ſetted after the univerſal deluge.

At this day EUROPE is the moſt famous, tho' by far the leaſt extenſive of the four parts of the world.

EUROPE.

EUROPE

IS bounded on the North by the Frozen ocean, on the Eaſt by ASIA; South, by the Mediterranean ſea, which divides it from AFRICA, and by the Atlantic ocean, which ſeparates it from AMERICA on the Weſt.

EUROPE in its greateſt extent is about 3000 miles in length, and 2500 broad.

EUROPE is divided into the following

Kingdoms and States.	*Chief Cities.*
Spain	Madrid
Portugal	Liſbon
France	Paris
Italy	Rome
Switzerland	Bern
Netherlands	Amſterdam
Germany	Vienna
Pruſſia	Berlin
Bohemia	Prague
Hungary	Preſburg
Poland	Warſaw

Kingdoms and States	*Chief Cities*
Ruſſia	Peterſburg
Sweden	Stockholm
Denmark	Copenhagen
Norway	Bergen
Turkey in Europe	Conſtantinople

Iſlands of Europe	*Chief Cities*
Great Britain	London
Ireland	Dublin
Iceland	Scalholt
Corſica	Baſtia
Sardinia	Cagliara
Sicily	Palermo
Malta	

And many others of leſs note.

SEAS of EUROPE.

Frozen Ocean	Engliſh Channel
White Sea	St. George's Channel
Sea of Azoph	or Iriſh Sea
Black Sea	Adriatic or Gulf of
Archipelago	Venice
Mediterranean	Baltick Sea
German Ocean	

London is accounted in every reſpect the greateſt city in Europe; in extent and population, Conſtantinople is the ſecond, and Paris the third; and many now reckon Dublin the fourth.

For commerce London is the firſt, Amſterdam the ſecond, and by ſome Liſbon is counted the third.

BRITISH ISLANDS.

THE Britiſh Iſlands conſiſt of two large and ſeveral ſmall, ſituated off the north weſt coaſt of Europe. The larger iſlands are called Great Britain and Ireland.

Great Britain is divided into two parts, England (including Wales) in the South, and Scotland North. Theſe were formerly ſeparate and diſtinct kingdoms; at preſent they form but one.

Ireland is a kingdom diſtinct from and independent of Great Britain, tho' governed by the ſame king.

The Iſle of Man is ſituated in the Iriſh ſea, between Great Britain and Ireland.

The

The iſlands Guernſey, Alderney, Sark and Jerſey, lying off the North coaſt of France, are ſubject to Great Britain.

A S I A.

IS of much larger extent than Europe or Africa or even than the two continents of America, as far as they are yet known to the Europeans.

The continent of Aſia contains many great empires, governed by abſolute monarchs.

Part of the continent of Aſia together with an innumerable multitude of iſlands, many of them of vaſt extent, are denominated the Eaſt Indies. Here many of the European nations have ſettlements.

In Aſia was the firſt man created: Here lived the patriarchs, prophets and apoſtles with the whole nation of the Jews, or children of Iſrael.

ASIA is divided as follows

Empires	*Chief Towns*
Part of the Ruſſian Empire including Siberia &c.	
Turkey in Aſia	Smyrna, Jeruſalem,
Tartary	
Perſia	Iſpahan
Arabia	Mecca, Medina &c.
China	Pekin
India within the Ganges	Delly
India beyond the Ganges	Cachao or Keccio

Theſe Empires being of vaſt extent, are moſtly ſubdivided into many petty kingdoms.

The land of Iſrael, or holy land is ſituated in Turkey in Aſia; its chief city Jeruſalem is now but a poor town.

The

The principal Iſlands of the Eaſt Indies are

Borneo the largeſt Iſland in the world except New Holland.
Sumatra
Java
Ceylon
Formoſa.
Celebes.
Philipine Iſlands
Japan
And many others.

AFRICA.

IS a great peninſula joined by the iſthmus of Suez to Aſia.

Africa is bounded on the North by the mediterranean ſea, which ſeparates it from Europe; on the Weſt by the Atlantick ocean, which divides it from South America; by the great ſouth ſea on the South; on the Eaſt by the Red Sea, which divides it from Aſia, and the Indian Ocean.

Little of Africa, except the ſea coaſt, is known to the Europeans, the interior parts being thought to conſiſt of extenſive ſandy deſerts.

In

In the Northern ſtates of Africa bordering on the Mediterranean ſea, the inhabitants principally ſubſiſt by piracy. From that part of Africa called Guinea are taken thoſe black ſlaves called negroes, which are ſo cruelly deſtroyed in the Engliſh and other colonies in the Weſt Indies.

AMERICA

WAS diſcovered by Chriſtopher Columbus about 280 years ago, tho' named from Americus Veſputius a later navigator.

America is divided into two parts North and South America, which are joined by the iſthmus of Darien.

The coaſt of America is now moſtly poſſeſſed by colonies from different nations of Europe, the few natives who have eſcaped the ravages and dreadful maſſacres of the new ſettlers, being driven into the inland parts.

The

The Continent of North AMERICA is divided as follows.

New Britain, Nova Scotia, Canada } subject to Great Britain.

The thirteen united States *viz.*

	States	*Chief Towns*
	Four States of New England, *viz.*	
1	Maſſachuſets	Boſton
2	New Hampſhire	Portſmouth
3	Connecticut	New London
4	Rhode Iſland	Newport
5	New York	New York
6	New Jerſey	Burlington
7	Penſylvania	Philadelphia
8	Delaware	
9	Maryland	
10	Virginia	
11	North Carolina	Wilmington

	States	*Chief Towns*
12	South Carolina	Charleſtown
13	Georgia	Savanna

East and Weſt Florida } ſubject to
Mexico. } Spain

Newfoundland a large iſland, ſubject to Great Britain.

Iſlands in or near the Gulf of Mexico, generally called the Weſt Indies.

Cuba } Either of which is larger
Hiſpaniola } than Ireland.
Jamaica
Bahama Iſlands
Caribbee Iſlands viz.

Barbadoes	Porto Rico
Martinico	Guadalupe &c.
Dominica	

SOUTH AMERICA

IS a large peninſula joined to North America by the iſthmus of Darien.

South

South America extends from about twelve degrees of North Latitude, to about fifty-eight degrees of South Latitude, about four thouſand two hundred miles; and between the Longitudes of thirty-five and eighty three degrees Weſt, about two thouſand ſix hundred miles.

South America is divided into ſeveral very extenſive provinces, moſtly ſubject to the Spaniards and Portugueſe.

Of the five ZONES.

THE whole ſurface of the Globe, land and water is divided into five zones, two frigid, two temperate and one torrid.

The ancients imagined the temperate zones alone to be habitable; the extreme rigour of the cold in the frigid, and the intolerable heat of the torrid Zones as they thought, rendering them unfit for the habitation of men; but this notion is erroneous.

The Polar circles are two circles round part of the globe within twenty-three and a half degrees of the poles.

That

The ſpaces within theſe circles are called the Northern and Southern frigid Zones.

The torrid Zone is that ſpace on the globe which lies between twentythree and a half degrees North and twenty-three and a half degrees South of the Equator. The two temperate Zones are thoſe ſpaces which lie between the torrid Zone and the two frigid Zones.

This much of Geography may be ſufficient to prepare boys for the ſtudy of the more abſtruſe parts of that ſcience.

The iſland of Juan Fernandez lies to the Weſt of South America in 33 deg. South Latitude, and about 300 miles from the coaſt of Chili. This beautiful iſland, diverſified with woods and water, with craggy hills and fertile valleys, is thought to have given riſe to the celebrated romance of Robinſon Cruſoe. It appears that one Alexander Selkirk a Scotch ſeaman, was left by his captain in this place, where he lived four years, and was diſcovered by captain Woodes Rogers in 1709. When

taken on board, he had, thro' diſuſe, ſo forgot his native Language, that he could with difficulty be underſtood. He was clothed with the ſkins of goats, would drink nothing but water, and could not for a conſiderable time reliſh the ſhip's proviſions. During his reſidence on this iſland, he had killed five hundred goats, which he caught by running them down; and as many more he marked on the ears and again ſet at liberty. Commodore Anſon's crew, caught ſome of theſe goats thirty years after, which diſcovered in their countenances and beards ſtrong marks of age.

Walker's Geography.

An Example to School boys.

Paulus Æmilius Singer a ſchool boy of thirteen years old, ſon of a gentleman near Dublin, collected the ſum of three crowns among his ſchool fellows, which he applied to the clothing of a poor child belonging to the ſchool on the North-ſtrand. The following poem is attributed to him.

On

On CHARITY.

Hail, Charity! divine celeſtial maid,
Thou laſting ſolace of the virtuous mind;
The Chriſtian's ſureſt hope, the good man's aid.
Who doſt inſpire the miſer to be kind.

But here, ſurpaſſing all thy native worth,
We ſee a fabrick from the duſt ariſe;
We ſee thy influence here juſt budding forth;
A new creation grows before our eyes.

The mind unform'd, originally rude, (great
Void of each thought that's virtuous good or
And vice, the inmate of parental blood,
By thee corrected gains another ſtate.

Snatch'd from deſtruction, to another ſphere,
The youthful mind is train'd in honeſt truth
In time true worth in ſuch does oft appear,
And virtuous manhood ſprings from vicious youth.

Attend, attend, and aid me to diſpenſe
The little ſubſtance which kind fate has given,
Since all are promiſed as a recompenſe,
Eternal life, a Saviour and a heaven.

Then

Then aid me, oh thou gracious power divine,
This humble tribute from my hand receive,
This little off'ring tender'd at thy ſhrine,
I thank the power that aids me thus to give.

Philipſburgh October 16th 1788. P. Æ. S.
Dublin Chronicle.

FINIS.

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